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AUTHENTIC
M E M O I R S
Concerning the
PORTUGUESE INQUISITION,
Never before Published :

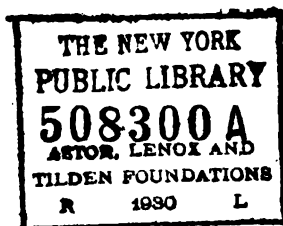
W I T H
REMARKS on the infamous Character given of
the *British* Nation, by a late Apologist for that
horrid Tribunal.

A L S O,
R E F L E C T I O N S
O N
Ancient *and* Modern P O P E R Y,
A N D
The CAUSES of its present alarming Progress
in this Kingdom.

To which are added,
Several striking Facts relating to the *Portuguese*
Jesuits, and the Conduct of the Court of *Rome*; with
a recent Instance of the execrable Practices of their Bre-
thren in *England*, wherein is shewn the Tendency of
Jesuitism to promote universal Corruption of Manners.

In a SERIES of LETTERS to a Friend.

L O N D O N :
Printed for W. SANDBY, in *Fleet-street*.
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P R E F A C E.

THE Author of the following Letters, which chiefly relate to the *Portuguese Inquisition, Popery, and Jesuitism*, may seem to have undertaken a needless task, in writing on matters which have been so often and amply discussed by much abler pens: however, he flatters himself, that his observations on these trite subjects will not be looked upon as a mere *crambe repetita*, and perhaps may be found to contain not only something new and entertaining, but even of public utility, especially at this juncture.

As to the Portuguese Inquisition, tho' some late regulations at Lisbon, since the fatal earthquake, gave room to believe, that its exorbitant power had been curtailed, and that, if the solemn parade of *Autos de fe* were still continued, we should hear no more of those cruel executions, to which so many innocents have fallen victims, yet several recent instances have

sufficiently convinced the world, that the ministers of that terrible tribunal are still suffered to exercise their zeal, in the same barbarous manner as formerly, and that, in a country so scarce of fuel, they can still find *furzes and faggots* enough to burn New Christians, many of whom, tho' condemned for Judaism, have been incontestably proved, after they were consumed to ashes, to be far better Catholics, even in the Popish acceptance of the word, than the Lords Inquisitors themselves.

In case it should be objected, as, in effect, it has been, that it no more becomes us to censure the proceedings of their courts of justice in Portugal, whether ecclesiastical or civil, than it does the Portuguese to censure those of ours, it may be reply'd, that 'tis the duty, no less than the interest of all mankind, to expose a Tribunal, whose tenderest mercies are cruel, which is not only a disgrace to Christianity, and has almost ruined the Country where it subsists, but claims a jurisdiction over foreigners as well as natives. This alone were sufficient to justify every thing that can be said on the subject. But the principal inducement for dwelling so largely on this article, (in treating of which, some very curious and authentic memoirs are interspersed, never before published) was the influence of a late anonymous Scribbler, who, tho'

an

an Englishman, and (which must appear still more astonishing) a Protestant to boot, if his own word is to be taken, not content with having offered an apology for that infernal Court, has most outrageously abused the whole British Nation, for permitting the equity of its proceedings to be called in question. It was not only necessary to unmask this impudent Hireling, but our national honor, both as Britons and Protestants, required, that the amiable picture he has drawn of the Holy Office, and the hideous one of his own countrymen, in contrast to the Portuguese, should be set in their genuine light; and if the detail of certain striking facts should chance to give offence, it ought to be looked upon as naturally arising from the subject, and not intended as a Satyr on our good friends and allies.

With respect to the article of Popery, what the author chiefly had in view, was not so much to expose its errors and corruptions, on which so many unanswerable tracts have been written, as to point out the causes of its present growth, and to shew how deeply our civil and religious liberties may be affected by it; nor will it be amiss to remark on this important subject, that as, when we had a Popish Prince on the throne, who attempted to destroy both, no people ever made a nobler stand against the encroachments

of Superstition and Tyranny, so now *, when we are blest with a Prince, who has made it the perpetual study of his life to oppose the ravages of these two formidable monsters, and so justly merits, both at home and abroad, the glorious title of *Defender of the Faith*, we seem unconcerned at the restless attacks of the emissaries of Rome, whose number and insolence are daily encreased by our supineness. To what can so strange a conduct be owing? Are we grown tired of our happiness? Or do we think that Popery has changed its nature, and would therefore, out of mere wantonness, once more submit our necks to that iron yoke, which our forefathers found so insupportable, which every nation in Europe has severely felt, and some still feel, the effects of?

If the tendency of this idolatrous and persecuting religion be really so dreadful, as every one must allow, who knows what Popery is, surely it can scarce be deemed presumption just to hint, that some expedient ought to be taken to check its alarming progress. Can we be too much on our guard against a swarm of Incendiaries, who would not only obtrude on us another Gospel, diametrically opposite to that of

* This was printed a little before his late Majesty's decease.

Christ,

Christ, but openly profess their attachment to a foreign interest, destructive to every thing that can be dear to a Protestant Nation? If it should be judged inconvenient to deprive even Papists of that liberty, which their Catholic church refuses to those of every other denomination, yet certainly it cannot be deemed persecution to restrain, in some degree, their Priests and Fryars from seducing such as are not yet perverted, and setting the laws at defiance, by withdrawing the people from their allegiance both to God and the King, and publicly teaching them, as an article of faith, to bear an implacable hatred to a Constitution, the best adapted of any on earth to render us truly happy.

Among all the Romish Locusts, wherewith this Capital is so much infested, the Jesuits are allowed to be the most subtil and enterprizing, and consequently the deadliest enemies to the government: these men, above all other orders, are rebels and traitors from principle, and have incurred so universal an odium on this account, that it may seem unnecessary to descend to particular instances. However, as their vast projects in South America, and late Conspiracies against his most Faithful Majesty, have made so much noise, and may probably end in their total extermination, like that of the Knights Templars, perhaps the account here given of

the wicked artifices they used both to establish their empire and to get rid of their Sovereign, with the author's reflections on their banishment from Portugal, the treatment of the unfortunate Noblemen who consulted them, and the infamous conduct of the court of Rome, may not prove unacceptable to the reader.

Every one knows, that our penal laws against Popish Priests, were chiefly intended against this pernicious Fraternity. Our English Jesuits can vaunt as many treasons as the most turbulent of their brethren, and, in some respects, have greatly surpassed those of all others nations. The single instance of the Powder-plot, which cannot be paralleled in history, was of their machination, and will remain an eternal monument, to convince Posterity, what such men are capable of. But neither the wicked politics of Jesuits, neither the pious frauds, the boundless ambition, the insatiable avarice, nor revengeful disposition, for which the whole Society has been so notoriously stigmatized, from its first institution, are so much to be dreaded as their impious and detestable maxims, with regard to private life and manners, wherewith they have so enormously corrupted Christian Morality, that the very Pagans would blush at the mention.

It

It has been often bitterly complained of, by those of their own communion, that, wherever Jesuits have any influence, the peoples' morals are excessively relaxed; which may be easily accounted for, as the maxims they teach are so well calculated to give unbridled scope to every irregular passion: and if it be true, (would to Heaven it were groundless!) that Licentiousness and Infidelity have made larger strides among us of late, we may thank the sons of *Ignatius de Loyola* for it, who now take more than ordinary pains to propagate among us their new system of Ethics and Divinity, which has so direct a tendency to render mankind Libertines and Atheists.

To convince the world, that our English Jesuits no less exceed those of other countries, in promoting the most abominable practices in private life, than they have done in their public treasons, the author has chiefly dwelt on a recent fact, which, tho' it concerns an obscure person, who may seem of little or no consequence, is too interesting not to deserve the attention of every friend to virtue. The case, in few words, relates to one of their proselytes, who, having been so far imposed upon by the sophistical arguments and delusory promises of the craftiest hypocrites that ever existed, as to be induced to turn Papist, and renouncing, soon
after,

after, both them and their religion, on discovering the gross corruptions of the one, and horrid abominations of the other, has been ever since persecuted by them, with all the rage and malice of Jesuits, insomuch that attempts have been made on his liberty and life, and now at length, on what is dearer than both, his reputation.

This affair indeed is of such a nature as must fill every generous breast with indignation and horror; nor could any thing excuse the author's dwelling so minutely on so foul and odious a subject, but the necessity he was under of mentioning certain particulars, which modesty would otherwise have concealed, not only in order to expose the secret villainies of our zealous Missionaries, who abused the venerable name of Religion to such execrable purposes, but to vindicate injured innocence from the shameless charge of a Junto of men, who, by their casuistical distinction and mental reservations, can justify to their own consciences the blackest calumnies, and even perjury itself. Many books have been lately published here in favor of Popery, and some even in favor of Jesuitism: the laying open this mystery of iniquity will shew, in the most glaring colors, how much they promote a general corruption of manners.

As

As Mr. Bower is frequently taken notice of, in the course of these letters, it may not be improper just to intimate, that, as some perhaps think him a better man, so others, it is certain, (at least as far as can be judged from the vouchers hitherto produced on both sides) have represented him much worse, than he really is. It will be easily perceived, that it was not the author's design to apologize for the Historian's conduct, which neither himself nor friends pretend to have been wholly unexceptionable, but only to convince the prejudiced, that the heaviest charges brought against him, both as a man of probity and a writer, were originally formed, and industriously promoted, by those of the Church and Order, both which, notwithstanding some imprudent steps, he appears to have sincerely renounced; and that his *quondam* brethren have taken no less pains to remove our prejudices, with regard to the Inquisition, Popery, and Jesuitism, than he has done to raise in us an irreconcilable aversion to them; which, it must be owned, has a very unaccountable appearance in one who has been so publicly accused of being a Papist and Jesuit in disguise. Many judicious persons are of opinion, that, had he never employed his pen on these subjects, we should not have heard a single word either of his immoralities or prevarications.

Having

Having premised thus much of the substance of the following Letters, and the motives for their publication, it may seem impertinent to add, that the author was too diffident of his own judgment to have ventured sending them to the press, had he not been encouraged to do it, by some Gentlemen of distinguished rank; who were not only pleased with the honesty of the design, but expressed their approbation of the performance : for, in short, whatever is offered to the Public, however well intended; or be it well or ill performed, must speak for itself; and every one has a right to censure or applaud, agreeable to his own sentiments. If the present work has any merit, connoisseurs will easily discover it; and if it has none, neither a long preface, nor the opinion of others, will ever persuade them to the contrary.

C O N-

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AUTHENTIC
M E M O I R S
Concerning the
Portuguese INQUISITION, &c.

L E T T E R I.

S I R,

 N compliance with my promise, I take this opportunity of giving you my sentiments on the subject of our last conversation, wherein the discourse chiefly turned on the late controversy between Mr. *Bower* and his antagonists. On that occasion, you seemed far from satisfied with what the former had hitherto offered in his own vindication; yet I remember, you expressed no small astonishment, that any of the latter, especially *Protestants*, should not only call in question the authenticity of the account he has published of the inhuman proceedings of the *Italian* Inquisition, but even

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dare to apologize, in such a country as England, for the bloodiest part of that Tribunal; I mean the Holy Office established in Portugal.

At the same time, we began to enter on a more interesting topic; it was concerning the rapid progress which *Popery* has lately made among us. This, you entirely agreed with me, was too notorious a fact to admit of the least dispute; but, as to the genuine causes, we were somewhat divided in our opinions. However, I must own, I was not a little struck with the force of one remark you made on this head, to wit, that the Church of Rome has gained more Profelytes here, in proportion as her false doctrines and superstitious practices have been more fully exposed by our Divines: insomuch that, in this age of light and knowledge, people seem determined to embrace error for Truth, in spite of their own conviction.

With regard to the proceedings of the Inquisition, wheresoever established, especially in Portugal, I shall give you the best informations I could procure from the most authentic Memoirs. And, as to Popery, tho' little more can be said of it, than what the world is already acquainted with; yet, since the same thing, placed in a new light, and told in the familiar style of a letter, may engage the attention of some readers, beyond a prolix and elaborate discourse, I shall, in the sequel of our correspondence, first consider its nature and tendency, and then proceed to the causes of its present

! : feat enormous growth, which are not so generally known. This being a point which more immediately concerns us, it were sufficient, one would think, to induce the most indolent to reflect on the consequences; and, however such alarms may be contemptuously slighted by some persons, it must be allowed by those, who have any regard for their civil or religious liberties, that there never was a time, wherein it behoved us to be so much on our guard against the restless attacks of the emissaries of Rome, whose prodigious swarms, numberless artifices, and unbridled insolence, surpass all imagination. The subject, in itself, however treated, is undoubtedly of the last importance; and I flatter myself, that the observations, which the experience of many years, both at home and abroad, has furnished me with, will not prove wholly useless at this juncture. . . .

In the interim, to return to Mr. Bower, who has been so violently attacked from every quarter; the Public, I presume, need not to be informed, that whatever comes from his Popish adversaries, especially Jesuits and those under their direction, is always to be suspected; since it is their avowed principle and well-known practice to raise the blackest calumnies on the most innocent person living, who has incurred their displeasure. Would any one, who had the use of his reason, give credit to the report of another, who has not only been convicted of lying and slandering, on a thousand occasions, but makes no scruple of telling the world, that

4 *Of the Portuguese Inquisition:*

he is a Lyar and Slanderer from principle; for which the Jesuits are infamous to a proverb? :

How could it be expected, that any terms should be kept with a man, who has not only renounced their *Catholic* Church in so public a manner, but even exposed its errors and corruptions; and, which is still more provoking, has painted a Society, whereof he was once a Member, with whose secrets he had been entrusted, and which is acknowledged to consist of the most vindictive body of men on the face of the earth, in such horrid colours?

Tho' it would be an affront to common sense to set about invalidating the testimony of such kind of adversaries; yet I think it incumbent on me to take a more particular notice of those *Protestants*, such at least as are really so, who have declared open war against the *Historian*; as it can scarce be supposed, that these, who act on more justifiable principles, should have taken so much pains to blacken his character, were it not from the clearest conviction of his guilt. - For my part, I shall not pretend, as many have done, to enter into the motives, which induced him to change his religion, since these, I apprehend, can be known to none but God and himself; tho', as to outward appearances, both charity and justice should incline us to judge on the most favourable side, not only from his own solemn professions, and the visible proofs he has given of his sincerity, by striking at the very root of Popery, but the intimate connexion he has had, for so many

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years,

years, with persons of the highest rank and probity, who have hitherto discovered nothing in him, which might bring the reality of his conversion in question. 'Tis not my design to attempt justifying his whole conduct, which perhaps will not bear the strictest scrutiny: he owns himself to have taken some imprudent steps, which his enemies have given him sufficient cause to repent of: yet this I may venture to affirm, that, in whatever light the charge brought against him may appear in some respects, 'tis extremely dubious in others, and, in certain instances, which have been produced as incontestable facts, proved to be totally void of foundation. In short, it has happened in the present case, as in most personal disputes. His opponents, by endeavouring to prove too much, have so far weakened the credibility of those stories, which might otherwise have passed current, that many, who at first were prejudiced against him, now look on the whole charge as the pure offspring of malice.

As to Mr. Bower's principal antagonist, whom you so earnestly enquire about, all the information I can give you of him, is, that he has deservedly acquired the esteem of the learned world, by detecting certain impostures, wherein neither the Church nor Religion had any concern; but whether he has been so happy in detecting those, imputed to the Historian, wherein both were supposed to be so deeply interested, is much to be doubted; for, tho' I will not deny, but this Gentleman may have

taken such indefatigable pains in the latter case, from a pure regard to Truth, yet the same regard forces me to add, that, in some very material points, he has been evidently mistaken; and in others, which admit no positive proof on either side, it seems morally impossible, that any man, in his right senses, should have acted so preposterously as Mr. Bower is affirmed to have done, not only without any visible motive, but with the strongest motives to the contrary: so that, upon the whole, if he is an Hypocrite, he must be one of the most unaccountable Hypocrites that ever existed. In saying thus much, I cannot be suspected of the least bias or prepossession, as I am an utter stranger to both parties.

Tho' I have dwelt long enough on this perplexed controversy, it may not be improper to note by the way, that, among the various antagonists of Mr. Bower, who pass for good Protestants, there are nominal as well as real ones: with regard to the latter, I shall say no more than what many judicious persons have said before me, to wit, that they might have employed their time much better than in pleading the cause of Popish priests and Jesuits, which, tho' perhaps thro' inadvertency, they most effectually promoted, by authorizing the improbable fictions of men, who look on calumny, forgery, and perjury itself, as meritorious, when the interest of their Church or Order is to be served: but as to the former, who had other objects in view, besides exposing the
Historian

Historian of the Popes, the task I have undertaken, requires, that I should be somewhat more circumstantial. Of this sort of gentry there are numbers among us, who, to beguile the unwary and credulous, put on the mask of Protestantism; but, notwithstanding all their disguises, a very moderate penetration will be sufficient to discover what they really are, as well as their designs. In few words, they are not only Papists, but such Papists as are always to be dreaded, that is, the most virulent Priests and Jesuits, who have sworn eternal war against our Church and State, and stroll about, like a swarm of Locusts, a title well suited to such kind of Missionaries, for no other purpose but to promote the ruin and destruction of both.

Among these wolves in sheep's cloathing, I shall single out, for the subject of my present letter, the anonymous author of a late pamphlet, entitled, *Second part of the Satyricat Review of the manifold falsities and absurdities hitherto published, concerning the Earthquake at Lisbon, with a genuine account of the Inquisition, of the Auto de fe, and the execution of the Jews, in Portugal.*

This, without dispute, is one of the most extraordinary pieces in its kind, both for style and matter, that ever appeared in our language. The Author is pleased to call himself, in the title-page, *a Man of Business*; which, in the Portuguese, a language he seems so stranger to, implies the same thing as *Homem de Negocio*, i. e. a Merchant. Now as this term is some-

8. *Of the Portuguese Inquisition.*

what equivocal, and there does not appear, through the whole performance, the least trace of the mercantile style, but rather a strong resemblance of that which is so frequently used in certain places at Lisbon, well known by the names of *Seminario Inglez*, and *Corpo Santo**, you will naturally enquire, what may be this man's real business. I need not acquaint you, that there is no inconsiderable traffic carried on in spiritual as well as temporal commodities, and that one, well skilled in the negotiation of the former, generally finds it more lucrative than the latter. From this hint, I presume, you begin to guess what sort of Trade this man follows. To explain myself in one word, his occupation is that of a Popish priest sent hither to convert his heretic countrymen. As to the rest, he is the chief director of a chapel belonging to a certain foreign minister, whom, if fame is to be credited, he serves in a double capacity, that is to say, both of a chaplain and a spy; and is, moreover, no less distinguished among his own party, for his gross immoralities, than his zeal in promoting the Catholic faith. It is impossible, in fine, for any tongue or pen but his own, to describe the foulness and virulence of either; nor can there be a stronger proof of his great proficiency in this

* The former is a Seminary of English Priests; the latter of Irish Dominicans, some of whom are Consultors or Qualificators of the Holy Office. Both are regularly supplied with Pupils from the respective kingdoms, who, when fitted for the Mission, are sent home.

kind

kind of rhetoric, than the pamphlet now before us.

This satyrical gentleman, commonly known by the name of Bl—the, whose general character I have here given, would fain pass for a Protestant, but puts on the mask so awkwardly, that his catholic zeal always appears uppermost. 'Tis hard indeed to determine which of the two is most conspicuous, the folly or effrontery of the man, in setting himself up as an advocate for the Portuguese Inquisition, in such a country as England. He insists that there cannot be an higher insult on his most Faithful Majesty and the Portuguese Nation, than that our Scriblers should be permitted to take such liberties with the proceedings of that awful Tribunal. His indignation at this licentiousness of the British Press struggles within his breast; and tho', for certain reasons, he dares not give it full vent; yet his real sentiments may be easily gathered from the following expressions:

“ All that I insist upon, says he, is, that in Portugal the Inquisition is not what it is vulgarly represented, with regard either to the Jews of that country, or to any other persons, who are foreigners to that nation. In all other respects, how far it be blameable or justifiable, I neither know nor care; and it is totally foreign to my present subject, to give myself the trouble of enquiring. Wherefore I leave that Tribunal to defend itself as it can; only observing, that it must be considerably blacker, than it is possible, without absurdity, to believe, if it

it have nothing more solid to offer in its own vindication, than what our latter scriblers have objected against it; whose whole stock of opposition to it, being made up of such palpable falsties and absurdities, as pass the bounds of all human credibility (as if there were no more substantial arguments against it), seems calculated rather to recommend than decry it."

This paragraph, tho' somewhat dark and perplexed, was, no doubt, intended as an apology for the Inquisition, and to expose the malevolence or credulity of those who have painted it in such odious colors. I agree with the Satyrist, that it was foreign to his design, to enquire how far this Tribunal is justifiable or blameable; but as it is not foreign to mine, let us see what has been, or indeed can be offered in its favour. The strongest argument, which has ever been urged by the most strenuous partisans of the Holy Office, is, that such a Court is absolutely necessary for the extirpation of Judaism and Heretical Pravity, and to preserve the Catholic Faith in its purity. Now what are the methods made use of for these salutary purposes? It is universally acknowledged by all writers, both ancient and modern, who have spoken impartially on the subject, that nothing can be more opposite to the spirit of the Gospel.

Even with regard to the Jews, or New Christians, (as they are called) who seem to be the principal object of this formidable Tribunal, the celebrated Padre *Antonio Vieira*, whose Testimony is beyond all exception, as he was
a Por-

a Portuguese, a Priest, distinguished for his virtue and learning, and had been confined for several years in the prisons of the Inquisition, where he was an eye and ear-witness of what passed within those horrid walls; this Padre, I say, has proved to a demonstration, that the distinction of New and Old Christians (nowhere heard of, but in Spain and Portugal) had been first invented, and ever since artfully kept up, by a set of wicked and designing men, purely to serve the ends of avarice, bigotry, and malice, to the disgrace and ruin of the nation. He complains, in the most pathetic terms, that the oath of an old Christian, tho' ever so infamous, was always admitted against a new one, to whose deposition no regard was paid, tho' he lived the life of an Angel; that this notorious partiality, the dread of false accusations, and the fatal consequences thence resulting, had depopulated the kingdom, by driving thousands of the most useful hands into foreign parts, where too many, overwhelmed with poverty, and seeing no end of their miseries, were at length tempted to embrace Judaism; which might have been prevented, had they been treated with the same lenity as the rest of their fellow-subjects.

He farther adds, that a vast number of these unfortunate people were stripped of all their substance, on the most frivolous pretences, and such evidence, as would have been rejected in any secular Court of Justice; that many hundred innocents had been tortured to death, or actually

actually brought to the stake, for this pretended crime, who had always lived as good Catholics, and devoutly professed their faith in Christ to the last moment; that the whole proceedings of the Holy Office, in the trial and examination of prisoners, was iniquitous to the highest degree, nothing but a complication of the most wicked artifices, to induce them to plead guilty; and, when these methods failed, that false confessions were frequently extorted by menaces and racks; in fine, that the injustices and cruelties here practised, were so flagrant and enormous, as to cry aloud to Heaven for vengeance.

These are the chief objections, which the unbiassed writers of every denomination have made, to shew how much they detest the Tribunal, which our Man of Business apologizes for. Whether the instances here produced, (which, it must be owned, would exceed the bounds of all human credibility, were they not so well attested) serve to recommend or decry it, the Public is left to judge.

I shall take some other opportunity to give you a more minute account of the barbarous proceedings of this Tribunal: in the mean while, let us see what is farther offered in its vindication. "For the rest, says our advocate, as the Inquisition in Portugal is a Tribunal established by royal authority, and revered by a whole nation in *close alliance* with us; and as it claims no authority over Englishmen, either here, or in the Portuguese dominions, I think

think it a clear case, that it in no wise belongs to us, to call them to an account for admitting a Tribunal, which regards none but themselves, and much less can it become us to abuse them grossly for so doing." — The same subject is afterwards thus resumed, "Whatever pretext a miscreant set of Portuguese Jews may make use of, to insult their own monarch, our *good and faithful ally*, for tolerating the Inquisition against them, I am perfectly clear in, that we can alledge no decent or just one, for insulting him ourselves, or suffering him to be insulted, by means of a British Press. The Inquisition of Portugal claims no right over Englishmen: even British Roman Catholics at Lisbon, who have not taken the benefit of naturalization, are equally exempt from its jurisdiction."

I remember to have heard an old Fryar at Evora, declaiming, with the utmost vehemence, on the singular blessings of the Holy Office, and insisting that, were it not for the zeal and vigilance of its ministers, the Clergy might shut up all their churches. This half-witted Fryar, I am persuaded, meant no more by this expression, than paying the highest compliment he was able to the Inquisition; tho' it certainly implied no less than calling his countrymen (which some foreigners have been pleased to do) *a nation of Jews*. And yet, after all, I am fully convinced, there are many thousands of good Catholics in Portugal, in this sense this term is understood by Papists every where;

where; and that, considering their strong attachment to the errors they have imbibed from their infancy; their natural propensity to idolatry and superstition, their excessive fondness of religious parade, and their invincible ignorance; there is little prospect of a reformation among them, even tho' this Tribunal were abolished. The duke of Braganza, after his accession to the crown, caused the Holy Office to be shut up for a considerable time; and yet the people, we find, remained as staunch Papists as ever.

The Portuguese, in short, have been too long inured to their beloved images, their gaudy processions, and idle insignificant devotions, to be easily induced to change them for the evangelical simplicity, which affords nothing to flatter the senses, or to charm the imagination. What they call divine service, consists, as every one knows, of little else but outward shew and ceremony. Even in the sacrifice of the Mass, the lighted taper, the glaring silk vestment, and other pompous appendages, are held as essential by Papists in general, as the words of consecration; and indeed when these are wanting, no Mass is to be had. The application of the benefits resulting from this sacrament, depends so much on mere shew, that 'tis sufficient to see the illuminated altar and tawdry priest at a distance, without understanding, or even hearing a single word. But in Portugal, above all other countries, Popery may be truly stiled a mechanical religion, which so entirely depends

pende on the gilder, painter, statuary, wax-chandler, taylor, &c. that, if you take away these, the whole fabric falls to the ground, or at least nothing is left to raise the people's devotion, or to engage their attention.

However, as our Apologist would persuade us, that the Tribunal we are speaking of is an essential part of the Portuguese constitution; and certain it is, that the people have been taught to mention it, in terms of the highest veneration, as the great bulwark of their faith: perhaps you may think, that they really look on it as a most sacred Institution. To undeceive you in this point, I shall give you a very curious piece of history relating to its establishment in that kingdom.

You must know then, that this holy Tribunal owes its existence there to one of the most impudent impostors that ever appeared in the world: he was by birth a Spaniard, and his name *Saavedra*. This man, having amassed considerable wealth, by forging apostolical briefs, made use of it to introduce the Inquisition into Portugal. For this purpose, he pretended to have been sent as a Legate from Rome, and having set up a numerous and splendid equipage, was received in this quality at Seville, and lodged in the Archbishop's palace. Being arrived on the frontiers of Portugal, he dispatched his secretary before-hand, to advise the King (John III.) of his coming, and, at the same time, transmitted several fictitious letters, as from the Pope, Emperor, and other

other Princes, wherein his Majesty was earnestly requested to favour the pious design. The good King, giving implicit faith to such a messenger, immediately sent a Nobleman of the first rank to pay his compliments, with orders to accompany the Mock-Legate to the palace-royal, where he resided in great pomp for three months; during which time, he took his measures so well, as to fix the Holy Office on so solid a basis, that it has ever since retained the most despotic authority. Saavedra, having thus effected the business he came upon, took his leave of the King, but had scarce arrived on the frontiers of Castile, when he was discovered by a domestic of the Marquis de Villa Nueva, who recollected the Impostor's face: upon which he was seized and condemned to the Gallies, from whence Pope Paul IV. desirous to see a man, who had done such singular service to the Apostolic See, procured his discharge.

Another instance of a similar cheat, which produced such lasting consequences, is not to be met with in all the records of antiquity; and indeed, considering every circumstance, the fact would seem incredible, were it not so well authenticated*. It is really amazing, that a Tribunal,

* As this fact is so very extraordinary in its kind, I should scarce have ventured to mention it, were it not confirmed by the most incontestable vouchers. I never heard any one of the natives pretend to call its veracity in question. A minute account is given of the whole transaction in their histories; and tho' it has been thought proper to expunge

Tribunal, which is universally acknowledged to have had so vile and infamous an original, should not have been instantly abolished, when the fraud, which gave it birth, was so palpably detected. But what must greatly increase the astonishment, is, that the people, having felt its dreadful effects, should so long submit to its insupportable tyranny. However, their passive obedience may be accounted for, especially considering the mighty influence of the clergy, who found it for their interest to maintain a jurisdiction, which gave them an unlimited power over the reputations, lives, and fortunes of all ranks of men. This undoubtedly was no small inducement to them, so readily to second the politic views, on which that Tribunal seems to have been first built. For, altho' religion and the public welfare were made the pretexts, as they have been in every age, to cover the most iniquitous designs; yet was it no secret, that the bulk of the people look'd

expunge the passage in the modern editions, yet there are few, of the least curiosity in that kingdom, who have it not in manuscript, several of which I have seen and perused; particularly in the libraries of the Marquis de Abrantes; of the Count de Vimioso, and of Cardinal de Sousa, now in possession of the Duke de Lafões. What appears most astonishing of all, is, that, notwithstanding the Tribunal itself is so terrible, the imposture, on which it is founded, was suffered to be made a jest of, even on the stage; insomuch that a Comedy, entitled, *O falso Nuncio de Portugal*, was wont to be acted every year, wherein the various tricks put in practice by this notable Fourbe, to introduce the Inquisition, were exposed to public mockery.

on it as the destruction of both, and held it in the utmost abhorrence.

The mystery of this strange imposture, may perhaps, in some measure, be cleared up, when we consider the boundless ambition of the Emperor Charles V. who had married the Sister of King John, and despaired not of meeting with some lucky incident, which might annex Portugal to his vast dominions. In this King's reign, the Jesuits got their first footing in Portugal, and being always in the Spanish interest, acted in concert with their brethren, to promote the project, which that Emperor had so much at heart, of establishing an universal monarchy. These good Fathers foresaw, that Saavedra's scheme would contribute not a little to this great end, and lent their assistance accordingly. With the same view it was, that they used all their artifices in promoting the romantic expedition of King Sebastian to the coast of Africa *, wherein himself and the flower of his nobility miserably perished; which so distracted and weakened the kingdom, as facilitated the conquest of it, not long after, by Philip II. who inherited all his Father's bad qualities, and not one of his good ones. This is so far from a mere conjecture of mine, that I have often heard it asserted by the most judicious of the natives. Nor can it be doubted, that Spain, when it finds a conve-

* Brantome, the French Historian, mentions this proceeding of the Portuguese Jesuits as a thing public and notorious.

hient opportunity, will renew its old pretensions on that kingdom, which it was forced to give up with so much reluctance. Indeed, considering the great lenity wherewith the Jesuits are there treated at present, notwithstanding the fullest conviction of their being equally concerned in the broils and plots of South America, with their Portuguese Brethren, it is not improbable that something of this nature had been lately carrying on between them. Be this as it will, it can scarce be supposed, that a man of Saavedra's character, with all his stock of impudence, would have dared to embark in such an affair, had he not had some powerful abettors; and one thing is indubitable, that the Pope himself, who should seem to have most cause to be offended, was so far from being displeased, that he not only procured the Impostor's liberty, but gave him a very gracious reception.

It may indeed be inferred from the preceding narrative, that, as the Inquisition could not be established but by the royal authority; so it still owes its continuance to the same, as the Kings of Portugal, at their inauguration, swear to maintain its jurisdiction. But this oath ought to be look'd upon, rather as an act of necessity, than a mark of their approbation. For, whatever were the views of John III. in permitting this Ecclesiastical Fortress to be erected, his successors were too sensible, of what dangerous consequence it might be, to attempt pulling it down. Perhaps 'tis one of

the hardest things in the world, to wrest out of the hands of a clergy, so numerous, vindictive, and bigotted as that of Portugal, the power they have once got possession of, and can plead such long prescription for. The grievous abuse, which the Inquisitors make of this power, is severely felt by many, and plainly enough seen by all: but the specious pretext of religion authorizes their excesses, against which, if any one opens his mouth, he would be treated as the worst of Heretics. This renders the Holy Office so terrible, that instances can be produced, where even the royal interposition could not save a delinquent from its fury. The last Time I was in Lisbon, the Inquisitors carried their insolence so far, as to search for prohibited books in the King's palace. Their power, I am informed, has been somewhat restrained, since the late earthquake; and, as far as can be judged from certain new regulations, it may be presumed, that our good friend and ally, as he is most emphatically called, never gave himself a single moment's concern about the liberties our scriblers have taken with this Tribunal: on the contrary, there is some reason to believe, that his Majesty heartily wishes he could get well rid of it.

It may be easily gathered, from the account here given, that the Inquisition, as our Satyrist observes, may well be revered by a whole nation. It is revered indeed, but with what kind of reverence is it? Such as
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the trembling wretch pays to the executioner, when he is fixing the cord round his neck, or chaining him to the stake. The very name of this Tribunal in Portugal carries the terrors of death with it. Even those, who extol its inflexible rectitude in public, may be perceived to curse it with their eyes, and to intimate, as plainly as their fears will permit, that nothing in nature is so detestable; but when they dare disburden their minds, no appellation is deemed harsh enough. The softest terms I have heard on these occasions, when they spoke of the Inquisitors, were those of *hangmen*, *savages*, *dogs*, *wild beasts*; and all this from the mouths of such as were never suspected of Judaism.

With regard to the instance produced by the Satyrst, to shew how little reason we have to complain of the severity of this Tribunal, to wit, that British subjects, even tho' Roman Catholics, are exempt from its jurisdiction, it is a most notorious falsity; since every one knows, that not only British Papists, but British Protestants also have been, and still are, subject to it, in Spain as well as Portugal. As to the latter, 'tis sufficient to mention an English Consul apprehended at Lisbon, in the time of Cromwel's usurpation; and another of the same quality, in the Island of Teneriffe, about the middle of King William's reign. The crime of both these Gentlemen was nearly of the same kind. They had, it seems, reprobated one of their domestics, who had clandes-

destinely renounced his religion, and got himself new-baptized *, or (according to the vulgar phrase used in our factories abroad) *whitewashed*. I could add several recent facts of the same nature, which made a great noise in both countries. But as the present question turns on the exemption of British Papists, not naturalized, I can positively affirm on my own knowledge, that nothing can be falser.

For brevity's sake, I shall single out a very late instance. It is of a merchant's clerk, who was seized, as he was going about his master's business, and hurried away to prison, where he remained upwards of a year; and narrowly escaped coming out in the public Auto, tho' he underwent some private penance, which he dared not divulge, being under an oath of secrecy. What he suffered within those walls I know not; but this I know, that he went in fat and jolly, and came out as thin as a skeleton, with a settled gloom on his countenance; and, on any question being put to him about his treatment there, seemed in a perfect agony. Now, what do you think was the

* Papists, in their disputes with us, generally grant our baptism to be as valid as theirs. But this is no more than a mere compliment; for 'tis the universal practice abroad, to baptize every proselyte over again, notwithstanding the certificates of their prior baptism. To palliate this prostitution of the sacrament, 'tis alledged, that they only do it, *sub conditione*. However, the practice serves to shew their contempt of our form, as well as of our clergy, to whom they allow less power in these cases than to laymen, or even to women of their own party,

enormous

enormous crime which this young man had been guilty of? Nothing more than gently pushing back the arm of an impudent beggar, who thrust into his face a little waxen doll representing some Saint, which this sort of people are wont to carry about the streets, and offer passengers to kiss, when they ask an alms. This piece of disrespect the Beggar accused him of to the Lords Inquisitors, who judged it an high contempt of religion, and chastised it accordingly.

Having thus given you an account of the establishment, nature, and jurisdiction of the Holy Office, as well as of the veneration it is held in by the Portuguese, I must refer you to my next for that of an *Auto de fe*, and am, &c.

L E T T E R II.

S I R,

I Am afraid the account, which our Man of business is going to give of the solemnity of an *Auto de fe*, will prove as little satisfactory as that he has already given of the Inquisition. But let us hear how he introduces his description of this august ceremony, or Act of Faith, as it is called.

“ An *Auto de fe*, says he, is a jail-delivery of the Inquisition; which is an ecclesiastical court of that country, not unlike our spiritual
C 4 court

24. *Of the Portuguese Inquisition.*

court of *Doctors Commons*, but with greater extent of jurisdiction and power, and with prisons for the detention of delinquents within its cognisance. Such jail-deliveries are not annual, nor is there any stated time for them. They are very rarely held in two successive years, but rather mostly, at two and three, and sometimes, at four years distance, from one to another."

Let us stop here a moment. It may be easily perceived with what view our Court, of *Doctors Commons* is compared to that of the Holy Office. But, not to waste time in exposing the malice of such a parallel, it will be sufficient to appeal to the very account here given, whether there can be a more flagrant instance of injustice and barbarity, than to drag a man suddenly from his house and family, to hurry him away, not unfrequently with his wife and children, and (to render the treatment more insupportable) to confine them separately in dark and loathsome dungeons, destitute of all the comforts of life, without being ever permitted to have the least intercourse with each other, or to apply to any one for advice or relief, except to such sworn advocates of the Inquisition, whose sole business it is, to entrap the forlorn dispirited wretches with a thousand captious interrogatories, to take advantage of every unguarded word utter'd in the anguish of their souls, and thereby expose them to inevitable ruin? This is the picture drawn of that infernal Court by the honest Padre

Padre Vieira, who speaks of it from his own sad experience. The very idea of such a scene, tho' but for a short space, must strike every humane breast with horror. But what heart can conceive the distress of these miserable victims, who are forced to endure all this, for the space of four years, and sometimes longer, unless death perhaps puts an end to their sorrows, which is frequently the case of perpetual melancholy and despair? Even then the cruel persecution does not cease, but follows them beyond the grave: their very bones, the flesh whereof has been consumed with quick lime, are carried out in the procession, and burnt with the survivors, in order to perpetuate the infamy on them and their whole generation. Have we seen any thing like this in England, since the prison of the Lollards, wherein the Wickliffites were so long confined, and so many secret murders committed? This indeed was not much unlike the prisons of the Holy Office; but as it was the invention of Popery, so it entirely dropt with it.

Whether it be owing to the force of truth, or mere inadvertency, the Apologist has confessed, in the passage above-quoted, to one of the heaviest charges brought against the Inquisition, namely, the tedious detention of prisoners. If these unfortunate persons, who, it cannot be denied, are frequently apprehended on frivolous pretences, and the slightest presumptions, and too often fall a sacrifice to the malicious combinations of their enemies, whose

depositions

depositions manifestly contradict each other ; if these persons, I say, are really found guilty of the facts charged on them, why are they not immediately chastis'd ? And why is not the world acquainted with the circumstances of their crimes, so as to be convinced of the equity of the punishment ? If no legal proof appears, why are they kept in such horrid suspense ? Why treated with such excess of cruelty, and forced to languish so long, in the dreadfulest of all prisons, next to that of Hell, equally ignorant of the cause of their detention, and uncertain what they are still to suffer ?

The reason of this proceeding, so contrary to the rules of common equity, is assigned by the Padre above referr'd to ; and such a reason it is, as must render the Inquisitors eternally infamous. The ministers of this sacred Tribunal, it seems, when they can find no just cause for detaining a prisoner, always wait in expectation that some evidence may at length appear, sufficient to convict him. For this end, the depositions of all his relations, of all his friends, acquaintance, and neighbours, are secretly taken. Every indiscreet action he may have committed, every inadvertent word he may have uttered, during the whole course of his life, now rise up in judgment against him ; from all which, it would be strange indeed, if such men as Inquisitors, more anxious to find the party guilty than to clear up his innocence, should not be able to draw something criminal. In case they should be disappointed in this
severe

Severe scrutiny, 'tis no advantage to the prisoner, whose detention in so dreadful a place, with so little prospect of relief, generally answers the same purpose. The subtle Inquisitors are taught by experience, that a wretch, in this situation, grown weary of life itself, is at length induced to confess what he never thought of, or (as he is perpetually racking his brain, to discover, if possible, the cause of his detention) may perhaps recollect something he has really done, whereof he accuses himself; which, tho' not laid to his charge, or not proved, happens to fall under the cognisance of this Tribunal. For, as the Padre continues, a man, confined in these prisons, has time enough to revolve the frailties of his whole life, and to sift his conscience to the bottom.

Thus the pretended Delinquent stands, as it were, self-condemned, acknowledging the justice of a sentence, which in his heart he cannot but look upon as cruel, partial, and unmerited; glad to obtain his long-lost liberty, by submitting to any punishment less than that of the stake; which would have been the consequence of an obstinate perseverance. Nothing now remains but to be brought forth, to fill up the religious parade of an Auto, with his head shaven, a burning torch in his hand, cloathed in a ridiculous habit, exposed to the scorn and contempt of the rabble; and to stand, as a Convict, to hear his sentence read, and to live, ever afterwards, a mark of reproach and infamy.

It

It is allowed by every one, even in those countries where Popery bears the greatest sway, that the Processes of the Inquisition are totally different from those of all other Courts of Justice, which are, or ever were, in the world. If their methods of proceeding are so very righteous and unexceptionable, as I have heard many Papists in England assert, why should they be ashamed or afraid of having them divulged? What necessity of obliging prisoners, when discharged, to take an oath of inviolable secrecy, which should they chance to break, by dropping the slightest hint of what has passed, it would be as much as their liberty, if not their lives, are worth? Surely all the plagues, which God, in his wrath, ever inflicted on mankind, cannot be compared to that of a numerous body of wicked Ecclesiastics, armed with power equal to their ignorance, avarice, and bigotry.

Our Satyrist, after having acquainted us with the nature of an *Auto de fe*, or Jail-delivery of the Inquisition, thus proceeds in his description of this catholic ceremony. "After the lecture of the Tryals, says he, in the church of St. Dominic, the Prisoners, appointed to die, are delivered to the Secular Judges, who retire with them to the high Court of civil and criminal Judicature. Here they are again brought before them, one by one: the proofs are again read and examined by the said Judges; and the facts appearing to them to be fully proved, sentence is pronounced upon each offender in
his

his turn. Then they are jointly conveyed to the place of execution, and there put to death, as their several sentences direct."

Would not any one be apt to imagine from this account, that the whole process of what had passed before the secret Tribunal of the Inquisition, was first publicly read in the Dominican Church, and then delivered to the secular Judges, in order to enable them, in case any doubts or scruples should arise, with regard to the legality of the proceedings, or validity of the evidence, to re-examine both, with that candor and impartiality, which is the indispensable duty of every Magistrate, especially in capital cases? Thus it certainly ought to be; since otherwise it cannot be conceived, how they could pass sentence, without wounding their consciences. But will our Satyrist dare to assert, that this is actually the case?

Every body knows, that the main substance of the proceedings, with every material circumstance, which might set the fact in its true light, are kept in the profoundest secrecy, and that no Layman is ever permitted to inspect the registers of the Holy Office. The Lay Judges are as utter strangers to the names and quality of the witnesses as the prisoner himself: they know nothing of the wicked combinations which have been formed, nor the illicit arts made use of to convict him. Nothing appears to them, but the summary of what he has been accused of, and this perhaps excessively aggravated, the depositions of nameless wit-
nesses,

nesses, who may be, and frequently are, of such vile characters as to deserve no credit, and the judgment of the Lords Inquisitors, with respect to the party's guilt, which, whether right or wrong, must be received by them as infallible.

The Lay Judges know before-hand, that the will and pleasure of these inexorable Priests must be implicitly obey'd; that every thing now transacted is mere farce, and only for outward form's sake; that the wretches are delivered to them by these Ecclesiastical Lords, (who are too tender forsooth to be personally concerned in cases of blood) not to be re-examined, but to be condemned; and that, when once given up to the secular arm, they stand no other chance, but that of being strangled or burnt alive; which horrible sentence the Judges must unavoidably pass, whatever opinion they may have of the party's innocence. It would be dangerous to make the least demur; and I defy the patrons of the Inquisition to produce a single instance of any Lay Judge in Portugal, who ever remonstrated against such iniquitous proceedings, or did not immediately condemn the prisoners to death, on these occasions.

To prove that this is no exaggeration, or painting the thing in blacker colors than it deserves, I need not appeal to the testimonies produced by Limborch as vouchers. The whole kingdoms of Spain and Portugal can attest, that the secular Judges tamely submit to this cruel drudgery, thus basely prostituting
their

their characters and consciences to the selfish views and sanguinary humors of a set of men, whom they utterly detest. However they may palliate such servile and pusillanimous conduct, the unprejudic'd look on them as accessaries at least, if not down-right murderers. All the innocent blood, shed in these horrid Autos, may be justly charged to their account. Nay, even allowing, that some individuals may deserve a capital punishment, yet, as the necessary proofs and legal forms are wanting, such delinquents are condemned, as it were, in the dark, and consequently their blood to be charged to the same account. It may indeed be reasonably presumed, that, tho' Inquisitors have no feeling for the distresses of others, yet these Judges have so much humanity left, as to pronounce their sentences with reluctance, which they know to be as contrary to the fundamental laws, as they undoubtedly are to the precepts of the Gospel.

As the Portuguese Jews, or new Christians, are the principal object of the Holy Office, and have, it seems, so justly incurred its displeasure, I must defer my remarks on what is offered on this head to another opportunity, and am, &c.

L E T

L E T T E R III.

S I R,

MY last, I think, sufficiently proved, that an *Auto de fe* is not so much an Act of Faith, which the words import, as of the hypocrisy of Inquisitors, who thus make a mockery of God and man, by abusing the venerable name of religion, and forcing the secular Judges to become their butchers. In this letter, I shall take notice of the charge brought against the Portuguese Jews, to whose malicious instigations our Satyrist imputes most of the wicked libels lately published here against the Inquisition. This Pseudo-Protestant, to keep up the character he has assumed, pays a sort of compliment to the Church of England, which, as he insinuates, must be no less scandalized than himself, at seeing the Holy Office treated with such indecency. He expresses a particular indignation against a certain poultry Print, wherein a Minister of our Church is exhibited, holding out to his most Faithful Majesty, the view of an *Auto de fe*, and telling him, in doggrel language, that the ruin of his Capital is a punishment for his tolerating the Inquisition, and that the only means to obtain the favor of Heaven is to abolish that Tribunal.

“ This, says he, is insulting Majesty with a vengeance! Had the figure been made to exhibit a circumcised Rabbi, the thing had been in character,

character, and none would wonder that a Christian Monarch should be vilified by such a profligate race. But the enormity would have been too *meagre* and insipid for Jewish digestion, if it had not been *plumped up*, to answer at once two important purposes ; the one, to wound their own natural Sovereign in the dark ; the other, to wound him through the sides of a people who afford them hospitality. Therefore was their malignity to be covered under the character of an English Divine, and the perfidy of the Synagogue to be placed to the account of the Church of England ; a Church, whose members pique themselves upon moderation ; a Church, whose ministers are no more interested in the existence or non-existence of a Portuguese Inquisition, than the Musties of Constantinople, in what concerns Doctors Commons. However, such is the malice of this abandoned rabble ! The perfidy had lost its relish with these modern Israelites, if Judas' sauce had been wanting, the zest of ingratitude."

As to the Print here spoken of, I never saw it ; but supposing it to be as represented, whatever may be thought of its decency, it could not, I am persuaded, be intended as an insult on the King of Portugal ; unless it be an insult to point out an house infected with the plague, and to warn our neighbours to use such precautions as may prevent a general contagion. Papists indeed look on us, as not only separate from the Catholic Church, but to be in full as
D bad,

bad, if not a worse state than Mahometans. On the contrary, we, whose religion is built on the principles of Christian charity, cannot but look, even on the Portuguese, notwithstanding all their errors and superstitions, as members of the same Body. From hence we are induced to sympathize at their afflictions, and to express our anxiety for their relief. If the Satyrist is really a Protestant, as he pretends, will he have the assurance to insinuate, that no one can shew his aversion to the Inquisition, which is so generally allow'd to be the main source of the grievances of that unhappy kingdom, without being a Jew?

That the unlimited power, exercised by the Holy Office over all ranks of men, not even foreigners excepted, and the bloody persecution of those who are stigmatized by the name of New Christians, have been of the most pernicious consequence, not only to the Capital, but to the whole nation, long before the fatal first of November, is beyond all contradiction; as one of the wisest and best men, which Portugal can boast of, has evidently proved. These were the general sentiments of the nation in his time; and, as the same grievances still subsist, what motive can those of the present age have, not to think in the same manner? Certain it is, that they do think so, and that nothing is more detested by them.

As our Satyrist talks so much of the Jews vilifying a Christian Monarch, that is, by expressing their abhorrence of the Inquisition, let

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He ask him, what has Christianity to do with this Tribunal, whose whole proceedings are so diametrically opposite to the gentle precepts of the Gospel; a Tribunal, whose flagrant injustices and cruelties, the very Turks, nay, even the most barbarous Savages, would blush at? Not only the kingdom of Portugal, which groans under its iron rod, but all mankind, are interested in its abolition.

With how wretched a grace does this man cry up the moderation of the Church of England, when he had told us just before, that our spiritual Court of Doctors Commons is not unlike that of the Inquisition? If the parallel holds, may it not be inferred, that, as the former is acknowledged by us to be useful in many respects, so the latter is to be regarded in the same light; and consequently, the ministers of our Church, who are, according to this way of reasoning, to be reputed a species of Inquisitors, cannot be wholly unconcerned at any thing, which may affect the dignity or jurisdiction of a Tribunal, so much like their own.

Whatever hand the rabble of modern Israelites had in the scandalous Print above-mention'd, or whoever may have been wounded by it, I never heard any but our Popish Missionaries complain of the smart. The Jews, or New Christians of Portugal, are charged with perfidy and ingratitude, in taking such liberties with the wholesome institutions of their forefathers. Perfidious and ungrateful wretches indeed! not

to acknowledge the invaluable blessings of being eternally persecuted, and exposed every moment to confiscations, galls, tortures, and death ! But, to be serious, I think, they complain with some reason, that their *natural* Sovereign treats them very unnaturally, or at least suffers the Inquisitors to do so ; and, notwithstanding all their religious prejudices, I believe, I may venture to affirm, that, were he to follow the dictates of his own benevolent temper, in affording them the same protection and indulgence as other Christian Monarchs do, they would pray to God, for his long life and happy reign, with more fervor and devotion, than any of his Catholic Subjects do to their wooden Saints.

The Satyrist is never tired with railing at the poor Portuguese Jews, whom he styles the lowest of the Fry. But I beg you'll observe, with what meekness he begins, like a true Inquisitor, one of the bitterest invectives that was ever penned. " It is not, says he, *p.* 31. from malice, bigotry, or prejudice, I speak thus of them, but from the force of Truth. To a Jew, as a man, I have no more dislike than to any other. On the contrary, I pity them enough to wish them honest, peaceable, and happy ; and would not, for any sum, hurt the hair of the head of any individual among them." — With the same gentle prelude, the ministers of the Holy Office deliver up a prisoner to the secular arm, entreating the Lay Judges to treat him tenderly, when they know he

he is going to the stake. Whether this observation be just, will appear from what immediately follows.

“ But a Jew, continues our Satyrist, as a Jew, must be the abhorred of all mankind.— Now as the whole Jewish race is justly deemed the loathsome outcasts of human nature, so the Portuguese Jews are the most offensive dregs of Judaism itself.—They are a set of prevaricating wretches, who live in an eternal disposition to deceive both earth and heaven, faithless alike to Christianity and Judaism.— Tho’ secretly attached to the latter, they openly profess the former, ; and this, with such excess of hypocrisy, that it may be justly said, as it is generally known, that all the superstitions, wherewith Portugal is so much upbraided, are chiefly owing to the artificial hypocrisy with which these wretches endeavour to cover their own perfidy.”

Now with regard to the prevarications and hypocrisies charged on this profligate race, to what cause are they to be imputed, supposing the whole to be fact? Certainly not to the Jews themselves, who, we may presume, would behave like other men, as we find they do, in England and other countries, where liberty of conscience is allowed. To what cause then can such conduct be owing? No doubt, to the Inquisitors, who, by sanguinary Laws, would force men to act contrary to their real sentiments. Would not the abuses complained of be totally prevented, were this people suffered

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to worship God, in the way they think most agreeable to him? What indecencies do we find them guilty of here, more than those of any other denomination? We believe them indeed to be in an error, and pray for their conversion, but have no notion of driving people to heaven with racks, halters, fire, and faggot.

Our Man of business is so blinded with passion, that he seems to have somewhat overshot his mark, and perhaps will receive little thanks from the party he so warmly espouses. He has favour'd us with a very extraordinary anecdote, which, tho' affirmed to be generally known, I believe, you never heard of before. It is, in short, that all the superstitions, wherewith Portugal is so justly upbraided, are chiefly owing to the artificial hypocrisy of these Judaizing Christians. And, pray, what do these superstitions consist in? I shall here give you a small specimen, whereby you may judge of the rest.

They consist, as all the world knows, in the adoration of images and relics, which are either set on altars, with glasses before them, as in a toy-shop, or carried about the streets in procession, upon mens shoulders; in making Demi Gods of departed souls, paying them religious addresses; and burning candles, lamps, and incense, in honor of their pictures and statues, as well as of themselves; in going on pilgrimage to our Lady of the *Rock of France*, to our
Lady

Lady of *Grace* *, or to the once more respectable Lady of *Mount Carmel*, in whose protection

* With regard to the two first-mentioned Ladies, I must beg leave to insert here a small anecdote. The Princess of Brasil, having been suddenly taken ill, made a vow to present them with a certain sum, in case she got the better of her ailment. Her Highness, it seems, whether from the goodness of her constitution, or the natural effect of the medicines apply'd to her, happily recovered; but the cure being wholly attributed to the interposition of one of these Ladies, it was somewhat dubious, which of them should have the honor of the miracle. The Fryars, their respective Guardians, commenced a law-suit, which, after much altercation, was at length compromised, by dividing the money between both, that is to say, by equally sharing it among the Fryars of each monastery. Before I have done with this weighty subject, it may not be amiss to inform you, that our Lady of the Rock of France, altho' she is made of nothing but wood, has at present a claim to higher veneration than any other of the numerous Ladies in Lisbon, not excepting the large silver one, who was protectress of the chapel royal, but had the misfortune of being melted down, in the conflagration which succeeded the earthquake. The sumptuous shrine of the Lady, whose history I am giving, was thrown down with the shock, but, as it luckily happened, the Lady herself received little damage. The consternation being so universal on this occasion, that all the people began to fly from the city, an happy expedient was hit on, to raise their drooping spirits, by taking the miraculous image out of the rubbish, which, after being well washed, and now clothed in a white garment, was fixed on an eminence, where she could be easily seen. The project fully answered the purpose; for no sooner was the watch-word given, but the report of such a prodigy spread like wild fire. The credulous people, now convinced by ocular demonstration, that their Protectress had not forsaken them, returned back to the city. Perhaps you'll think this story a mere piece of drollery; but I assure you, I had it from several Portuguese, as undoubted fact, and some Gentlemen, now in England, well remember it.

the vulgar put much more confidence, *than* they do in that of God Almighty ; in chanting hymns to the praise and glory of the Mother of God, the *Queen of Heaven*, and *Refuge of Sinners* ; in repeating the Rosary, and hurrying over a long string of *Ave-Marias* and *Pater-Nosters*, the merit of which consisting in the quantity and not the quality, beads are judged absolutely necessary, to prevent mis-reckoning in the tale ; in hearing Masses at privileged altars ; in the gainful traffic of indulgences, which his Holiness sells by the Lump, and the Commissary retails at his own price ; in the more lucrative trade of begging money to relieve the souls in Purgatory, which is farmed out for a certain sum, sufficient to maintain an infinite swarm of Priests and Fryars, whilst the overplus goes into the Farmer's own pocket ; in the baptizing of Bells, and a thousand other things, of the same importance to religion, and all equally edifying.

These, Sir, are the things wherein consist the very life and soul of Popery ; for which Portugal is distinguished above all other catholic countries ; and these, no doubt, are admirably well adapted to remove the prejudices of Jews, and to make them grow enamoured with the Gospel. It has indeed been hitherto the opinion of us Northern Heretics, as well as of the most learned in the Church of Rome, that these pious customs are of pagan original ; but the whole, we are now informed, is owing to the artificial hypocrisy of modern Israelites.

If

If this be the case, as our Satyrist affirms, one would think that even Inquisitors themselves should be ashamed to authorize the superstitious practices of such vile profligates. But are they really ashamed of them? So far from it, that nothing is more strongly recommended from the pulpit. There is nothing on earth, next to the conservation of their own power, which they hold so sacred; inasmuch that the least disrespect shewn to one of their consecrated pieces of wood, or the enshrined bone of a dead man*, which may perhaps be of one that was hanged, would be punished with more rigor than theft or murder.

I will not dispute, but some indecencies may have been committed by pretended Christians, which merited a severe chastisement; tho' even in these cases, the proceedings of the Holy Office can never be justified. But what I chiefly insist upon, is, that the unchristian methods taken by Inquisitors, to root out Judaism, only serve to promote it, by increasing the aversion of those, who secretly embrace it, to

* There was, in the King's chapel at Lisbon, a famous Reliquary, or cupboard of Relics, which was never open'd but on high festivals, when you might see crowds kneeling before it. It was full of dead mens bones, sent as a present from Rome, and affirmed to have belonged to different Saints, some upwards of fifteen hundred years old, which were all consumed in the earthquake. Whatever these bones might be worth, I know not; but the Reliquary, or cupboard itself was certainly of great value, as the inside was plated with gold, and set with large brilliants.

the very name of Christianity*; and, which is still worse, expose the sincerest professors of the Gospel to endless persecutions. The people of Portugal have found, by long experience, that the dark and mysterious proceedings of that Tribunal are an encouragement to false and malicious accusations, the source of infinite disorders and confusions; and that its excessive rigours answer no other end, but to ruin such as are really Christians, and to render those, who are not so, hypocrites.

This fatal effect is so notorious, that, as the Padre observes, those, who are really guilty of the facts laid to their charge, stand a much better chance of obtaining their liberty, than such as are perfectly innocent. The former, conscious of their crimes, find it the shortest

* I have often heard the story of a Portuguese Jew, who fled to Holland: his Father had been burnt alive for Judaism. This man had not yet been instructed in the law of Moses, and behaved in every respect, like a good Catholic; till this dreadful execution, when he saw his Father expire in the flames, with the constancy of one of the ancient martyrs; which made so deep an impression on him, that he instantly conceived such an aversion to the principles of Christianity, as to determine with himself to renounce it. The only reason he gave for his apostacy, was, that a Religion, which authorized such barbarities, could not possibly be good. Had this unhappy man known but half as much of the Gospel, as he did of Popery, he might have easily satisfy'd himself, that the former teaches no such cruel maxims; and whatever reproaches he may deserve for taking so rash a step, the heaviest charge falls on the Inquisitors, who rais'd such violent prejudices in him against a Religion, which breathes nothing but lenity and mercy.

and

and wisest course to confess immediately, and to put on a shew of repentance, which, they know, will procure their discharge in the first *Auto*, generally with a very slight punishment, and sometimes none at all, except wearing a *San Benito*; which people of this character, who have nothing to lose, make but little account of. For it is to be noted, as the same Padre adds, that Inquisitors, notwithstanding their ardent zeal for the Faith, seldom give themselves much concern about those, from whom nothing is to be got. Whereas the latter, conscious of no misdemeanor, whereof the Holy Office claims cognizance, languish many years in confinement, and at length are put to the torture, in order to extort a confession. Some persons have had such resolution, that nothing could ever induce them to plead guilty. Others have retracted their forced confessions, the instant they were taken off the rack. Too many, terrified at the very sight of the instruments of torture, have accused themselves of crimes which never entered into their thoughts. Every one of these unfortunate creatures, if they escape with their lives, are sure to be strip of all their substance, and, to add to their afflictions, exposed to lasting infamy, more bitter to a generous mind than death itself.

Let our Man of Business therefore talk no more about insulting the Portuguese Nation. Can there be an higher insult than to suppose them so divested of humanity, as not to regard
such

44. *Of the Treatment of the Jews,*

such horrid proceedings in the same light that we do, and not to look with equal detestation on those shocking barbarities, to which such prodigious numbers have fallen victims? *Mariana*, the celebrated Spanish Historian *, assures us, that the Inquisitors caused to be burnt, in Spain alone, and this in a short space of time, after its establishment in that kingdom, upwards of two thousand New Christians, that is, such as were of a Jewish race. If such a multitude were put to this cruel death in so public a manner, how many more must have perished in secret dungeons, or been destroyed by other methods? This author ingenuously confesses, that the world was greatly astonished at such severities, and that the proceedings of this Tribunal were totally different from those of all other Courts of Justice in every part of the globe; yet still he extolls them as laudable and necessary; for which he appeals to the salutary effects they produced, by purging the nation of Heresy and Judaism, and thereby preserving the Catholic Faith in its purity.

The Protestant antagonist of Mr. Bower, taken notice of in my first letter, among other objections to his account of the Inquisition of *Macerata*, calls in question that part of it, wherein we have so shocking a description of the relentless temper of the ministers of that Tribunal, "They are, says the Historian, so

* The same author who has defended the lawfulness of murdering heretic Princes.

entirely

entirely divested of humanity, that, whilst the poor wretches are groaning under agonies, greater than the strongest imagination can paint, nay, even expiring before their eyes, they are diverting themselves with the idle chit-chat of the town." — Now as this instance discovers a disposition more inhuman than that of the most barbarous savages, the objector thinks it incredible, and gravely asks, whether Inquisitors are not human creatures.

For my own part, tho' I cannot undertake for the veracity of Mr. Bower's narrative in every particular, yet, as far as relates to the proceedings of the Holy Office, which is governed by the same maxims, and acts nearly in the same manner every where, it sufficiently appears, from the evidence already produced, that he has not at all exaggerated on this head. Inquisitors, it is true, are shaped like other men, but do not seem to have the same kind of souls: they appear as little affected with the groans and agonies of their fellow-creatures, as the racks which are apply'd to their limbs. The hearts of these Ecclesiastical Judges are grown quite callous; and, like those of butchers, so inur'd to shedding of blood and the sight of mangled carcases, as to have lost all sensibility. Perpetual scenes of distress and horror become so familiar to them, that what would rend the very heart-strings of other men, make no more impression on theirs, than on a piece of adamant. Indeed, without such a temper, no man is rightly qualify'd to be an Inquisitor.

To

46 *Of the Treatment of the Jews, &c.*

To convince the unprejudiced (in which number may be included every one, who is not irrecoverably immers'd in the bottomless depths of Popery) that this is the genuine character of the Ministers of that Tribunal, I shall quote a few remarkable passages from the justly esteemed Padre *Antonio Vieira's* account of the Inquisition of his own country, under whose tyranny he so long groaned, and whose prisons he compares to the mansions of eternal horror. These passages I transcribed from an original manuscript in the Library of a Nobleman at Lisbon; and as they contain some very curious incidents, which have never, as I can learn, been translated either into our own or any other language, I doubt not but they will meet with a favourable reception, and make the same impression on every humane breast as they have done on mine. The facts themselves are incontestable *, and told with that noble simplicity which

* As to the authenticity of the passages here refer'd to, I think it necessary to acquaint the Public, that there are two or three original manuscripts extant, in the Padre's own hand-writing, and about as many more in that of a Secretary of this Tribunal, who, struck with horror at the enormous wickedness he there discovered, especially at the unmerited sufferings of the Padre, left his country, and fled to Venice. One of these manuscripts, properly attested, I was permitted to transcribe, and afterwards compared it with several copies, in the libraries of some persons of distinction, particularly in that of Don Joze Barbosa, Regular Canon of the Order of Divine Providence, and of his Brother, Diogo Barbosa, author of the *Bibliotheca Portuguesa*, who, I believe, is still living. I could mention

which comes from the heart. Every word breathes the man of sense, the Patriot, and the Christian. But I must defer gratifying your curiosity till my next, and, in the interim, am, &c.

L E T T E R IV.

S I R,

I Am now to give you the promised extract from the honest Padre's account of the Inquisition of Portugal, which is as follows.

" Two circumstances of great injustice and barbarity, *says the Padre*, are here to be noted ; the first respecting the new regulations made by the Holy Office * ; the second the tediousness of the Process, which is spun out to such an unreasonable length, as would tire the patience of Job. According to the methods practised in this Tribunal, the most innocent person living is never sure of being honourably ac-

tion other vouchers, but these, I apprehend, are sufficient. Moreover, there are some Gentlemen, now in England, both natives and foreigners, who have seen the same manuscripts, and one or two, as I am well informed, who have likewise taken copies.

* These regulations were made, to invalidate the testimony of New Christians against the Old ones, who were often guilty of the most execrable villainies, which the Inquisitors slightly passed over, on account of the purity of their blood. A striking instance will be given of this in one of the following letters.

quitted : for, should he at length chance to be discharged, after so long and rigorous confinement, it is with this mortifying circumstance, to add to his past sufferings, that both himself and all his descendants must remain for ever infamous. The unfortunate prisoner too well knows, that he must walk in a public *Auto de fe*, dressed up in the most vile and contemptuous habit, with his head shaven and bare, a flaming torch in his hand, and a *Familiar* at his side ; that, with all these marks of reproach, he must stand as a Convict, and hear a sentence thunder'd out against him, in the presence of thousands, which, tho' ever so severe and unmerited, must be received as merciful and equitable. Such treatment alone, supposing it neither preceded nor followed with any other punishment, were sufficient to render the pretended Delinquent completely wretched; as it entails on him and his whole posterity the greatest and most indelible infamy that can befall any one in this kingdom.

For, as to every other crime, tho' legally proved, and ever so enormous, the disgrace attending it, has at length a period, and is no more remembered ; but that imputed to one of this unfortunate race, tho' ever so false and ill-grounded, carries with it eternal reproach, against which, no human, nor, as it should seem, even divine relief is to be expected. For tho' the Almighty may be pleased to remove the sufferer, his pretended crime is still on record, and not only his memory remains for
ever

ever blasted, but even his innocent children, tho' nothing new be laid to their charge, are censured and vilify'd, as much as their deceased Parent. Oh ! thou Father of mercy, and God of all consolation ! what kind of pity or compassion is this, which the Holy Office so much boasts of ! What heart is there, tho' ever so obdurate, except that of an Inquisitor, which will not melt at such a scene of distress ! To behold not only the Principals themselves so unjustly and cruelly treated, but even those yet unborn liable to the same persecutions ; not for any offence committed by their parents, (which, had they been proved really guilty of, the infamy perhaps might seem, in some degree, authorized by Law) but only because they have a single drop of Jewish blood in them, whilst all the rest is allowed to be of the most untainted and illustrious origin !

Say, ye inflexible Guardians of the Faith, if it be a crime in those of this race, to have a single drop of such impure blood in their veins, why do ye not charge it on the Sovereign Lord of nature, whose pleasure it was to infuse it ? Among so many thousands, who are apprehended on this account, is it possible that there should not one man be found, who, for his personal virtues, deserves to be discharged with honor, or at least, without infamy ? Dreadful mercy of Inquisitors ! How bitter must it be to any man of spirit, much more to one distinguished for his fortune, birth, and quality. to see himself shunned like infection,

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having done the least thing to merit such opprobrious treatment, or offended even in thought! What agonies of mind must he undergo, on these occasions, so far as to be driven to desperation, unless he has an extraordinary assistance of divine Grace, to support him under such severe trials!

As Liberty is sweet on any terms, and even the Gallies themselves are a Paradise, when compared to the dreary Cells of the Inquisition, where every kind of rigor is put in practice, which can render life a burden, without any interval, or the least alleviation, nothing is more natural than for one, confined in such a prison, to wish with the utmost anxiety for the next *Auto de fe*, which, tho' a bitter remedy, is the only one that can afford him any prospect of relief. But even this miserable comfort is deny'd him. The wretch sits sighing and pining away, within his gloomy dungeon, in expectation of the solemn day, when he shall be permitted to behold once more the light of the sun, to breathe fresh air, and to cheer his eyes with the sight of his dear friends and relations. The long-wish'd-for day at length comes: it passes away; and the wretch still remains in the same doleful situation. Still he flatters himself, that his Judges, tho' hitherto so inexorable, will at last begin to relent, and, touched with his unutterable distresses, vouchsafe to call him before their awful Tribunal, if not to acquit him, at least to acquaint him with the cause of his detention.

Another

Another *Auto* comes, and more than a year elapses, before he can obtain a favor, which, in secular Courts, is never refused to the vilest miscreants, that is, of being heard; and then perhaps, at a time when he is least prepared for such an audience, having almost laid aside all hopes, he is ordered to make his appearance, at a moment's warning, not to give him the slightest information, but only to press him to acknowledge a crime, every circumstance whereof they conceal from him, and which he cannot charge himself with, even though they laid before him the names and depositions of his accusers. He answers, as he had always done, that he is not conscious of any offence, which falls under their Lordships cognizance. They repeat the same interrogatories several times, and he still returns the same answers; upon which, they send him back to his cell.

Thus they keep the prisoner in a state of suspense, more dreadful, if possible, than his approaching doom, which he has not the least item of, till the very eve of another *Auto*, when these merciless Judges order him to be put on the rack, to extort from his own mouth what cannot be proved by witnesses. Oh! that I were able to give some faint idea of that variety of tortures, which the miserable victims are here forced to suffer! But no language can represent such a complicated scene of horrors. 'Tis utterly impossible for any words to describe, which of them is the most cruel and inhuman; every one is so exquisite in its kind, as to sur-

pass all imagination. In this extremity of anguish, when the tender frame is torn, as it were, in pieces; when it feels at every pore the sharpest pangs of death, and the agonizing soul is just ready to leave its mansion, the Ministers of the Holy Office look on, without emotion, and calmly advise the poor forlorn creature, whilst under the Executioner's hands, to confess his guilt; on which condition, they promise, that he may not only expect a pardon, but be permitted to return home to his family. Alas! what numbers, overcome by the violence of these tortures, have been induced to accuse themselves of crimes they never thought of!

When young Virgins have the misfortune of being delivered into the hands of these tormentors, which is frequently the case; their cloaths are all stript off, and nothing put on, to cover their nakedness, but a pair of coarse canvas drawers. In this condition they are fixed on the rack, with very little regard either to the tenderness and delicacy of their sex, or even to common decency. How many of these poor creatures, merely from a sense of shame, have rather chosen to plead guilty to the falsest accusations, than to have their modesty thus exposed and treated in so brutal a manner! As shocking as this account may appear, God is witness to the truth of it.

To confirm what I have been saying on this head, I shall here relate a particular case, which may serve as a striking instance of the
6 inhuman

inhuman proceedings of this Tribunal. I shall mention the names of the very persons whom it concerns, as I can now do it, without apprehending any danger. This case was published in the *Auto de fe*, held at Evora, on the 18th of April, 1660.

Maria da Conceição, born in the town of *Esframoz*, daughter of *Manoel Soares Pereira*, still living at her brother's at Lisbon, had been apprehended, with two of her Sisters, all three being unmarried, and came out of prison in the same *Auto*, acquitted of the crime laid to her charge, which was a vehement suspicion of Judaism, whereof she made her abjuration in form. As the proofs against this young Gentlewoman were far from satisfactory, and nothing could be drawn from her own mouth; the Inquisitors order'd her to be put on the rack, where having almost got the better of the first tortures, (these are the very words of the sentence) she was at length overcome with their violence, and confessed to the whole charge. The cords were immediately slackened, and the officers, taking her down from the rack, put on her cloaths, and carried her back to her cell; from whence, as soon as she had recovered the use of her limbs, she was brought before the Tribunal, to ratify her confession. She answered the Lords Inquisitors, that every thing she had said, whilst under the Executioner's hands, was absolutely false; that she was, and ever had been a sincere Christian; and that her confession to the contrary

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trary had been extorted from her, by the extremity of the torments, wherein she found herself just expiring. On hearing this, they ordered her to be put again on the rack, which being as effectually apply'd as before, she sunk again under its violence; and, in order to save her life, made the same confession, which was taken down in writing, whilst her limbs were still stretching with the cords. This being done, she was once more taken down, and carried to her cell: and as soon as she was in a condition to appear before the Tribunal, they commanded her to ratify her first and second confessions. She still persisted in the same answer, and had now so much courage as to add, that, were they to rack her an hundred times, she should always act in the same manner, until she expired, or at least so long as God should afford her strength to support the torments: that their cruel treatment and her own frailty might possibly force her again to confess what she was perfectly innocent of, yet, the moment she was taken off the rack, she would never ratify what had been thus extorted from her. She farther entreated their Lordships to take her case into serious consideration, and to undeceive themselves, as she assured them, in the most pathetic terms, that this was her final resolution, and that all the torments in the world should never induce her to alter it. The unrelenting Inquisitors were so little affected at what she said, that they instantly commanded her to be racked a third time,

time, which, as the sentence itself declares, she underwent with an amazing constancy.

For this heinous crime of refusing to ratify her confessions, whereof she now stood convicted, and having thrice borne the torture*, she was condemned to be whipt through the public streets by the common hangman, and then to be banished, for ten years, to the Island of *Principe*†. This sentence was pronounced against her, when she came out in the *Auto de fe*, with her two Sisters, who had likewise been accused of Judaism. Is it possible to read this account without indignation and horror? Merciful God! an innocent young Gentlewoman, whipt through the streets, by the hands of the common hangman, and then banished to so wretched a place as the Island of *Principe*, for ten years, after having been so long confin'd in such a dismal prison, thrice put on the rack, and almost tortured to death!

In the same *Auto*, came out one *André Francisco*, a native of *Villa viciosa*, who, on hearing the sentence before-mentioned, could not forbear saying, that he thought it too rigorous. The Familiar, appointed to guard him, overhearing these presumptuous words, instantly went and acquainted the Inquisitors, who were then sitting with the ceremony usual on these solemn occasions. The delinquent

* According to the rules of the Inquisition, no one can be tortured more than thrice.

† A small miserable Island, near the Line, chiefly inhabited by Negroes.

was called before them, and rebuked in the severest terms. They told him, that, were it not out of compassion for what he had already suffered, they would remand him back to his old prison, for his unparallell'd impudence in calling the justice of their sentence in question. Thus you see, that even an inadvertent word, a mere slip of the tongue, is highly criminal in the eyes of this Tribunal, and liable to fatal consequences.

But as we have given the history of this unfortunate young woman, let us also mention what befel her three sisters, as related by their own Father, now deceased. The case is well worthy of notice, as it was attended with very remarkable circumstances.

The Father of these three young women resided in the city of Evora; but, before we proceed with the narrative, it will be necessary to observe, that he had four daughters in all, to wit, the three who came out in the *Auto*, and another, who was the youngest. It happened one day, that three *Familiars* suddenly rushed into the house, and, seeing four sisters together, demanded their names, to which the eldest replying, that she was called *Joanna Baptista*, they immediately seized on her, and carried her away to the prisons of the Inquisition, leaving the other three. About fifteen or twenty days after, the same *Familiars* returned, when the Father chanced to be at home, and, without asking his name, only enquired of him, which was the eldest of those daughters,

daughters, and which the second; whereof being informed by the trembling parent, they took away these two, and left the youngest.

In this strange manner the Emissaries of the Holy Office proceeded. Now, as thought is free, the Father presumed, (and, I believe, not without good reason) that the witnesses, who had sworn against his three daughters, were so little acquainted with their persons, that they only knew the name of the eldest, and were ignorant how many daughters he really had; but taking it for granted, that he had no more than three in all, against these they swore, specifying, in their depositions, *Joanna Baptista*, and her two sisters.

The sorrowful Father likewise conjectured, on the same grounds, than which nothing could be more probable, that, the mandate of the Holy Office being drawn up in these terms, the Familiars, finding four sisters, instead of three, seized only on *Joanna Baptista*, about whom there could be no doubt, as her name was expressly mentioned; and, being not a little embarrassed at meeting with one sister more than they expected, did not take away the other two, till the Tribunal had determined, which were the two specify'd.

As this poor man was continually ruminating on an incident which so nearly concerned him, being, no doubt, inexpressibly grieved at seeing his beloved children thus violently torn from his arms, every circumstance served to convince him, as it must do every person of reflection,

tion; that the fifteen or twenty days which had elapsed, from the apprehension of the first daughter, were spent by the Inquisitors, in re-examining the witnesses, to find out which were the two other daughters, against whom they had deposed; and that these witnesses, seeing themselves in danger of being detected of wilful perjury, in case they faulter'd, had no other remedy to get off, but by agreeing with each other to swear, that they were the two eldest daughters; and these were accordingly afterwards apprehended, tho' not specify'd by name in the mandate; as the Familiars, we find, on returning to the house, only enquired for the eldest, and took no notice of the youngest, who escaped on this occasion, for no other reason; but because the witnesses did not know that the sisters were four in number; which had they been acquainted with; the youngest, in all probability, would have shared the same fate, as it was full as easy to swear against four, as against three.

All this, it is true, was only the sorrowful Father's surmise; and therefore not positively affirmed; but, could we get a sight of the secret process, it would soon appear, how well grounded his conjectures were. Nothing indeed seems more evident, than that the information was laid against three young unmarried women, of retired lives and good repute, to whom, as the Inquisitors might have easily perceived, the informants were such utter strangers, not only to be ignorant of their names, but

but even of the real number of sisters; consequently the whole charge ought to have been looked upon as a most wicked and malicious combination. Yet the depositions of such miscreants as these, so manifestly perjured, which would not only have been rejected, but severely punished in any other Court, were judged a sufficient motive for dragging these virtuous Maids from their Father's house, and treating the unfortunate Maria, in the manner already related. Every particular here mentioned may be gathered plainly enough from the circumstances of the facts themselves, as well as from the sentence, which was read at the *Auto de fe*, when the three sisters were brought forth." —

Thus far have I transcribed from our honest Padre, who, I think, paints the Inquisition in livelier colors than any thing I ever saw. The present instance, without dispute, discovers such a complication of injustice, cruelty, and glaring perjury, as can no where be parallell'd, but in the Tribunal, where the horrid scene was laid. The only remark I shall make here, is, that the Inquisitors of Portugal, as the history of their ordinary proceedings evince, held out their iron rod, with so little reserve, or regard to appearances, till towards the close of the last century, that they made no mystery of what those were to expect, both within and without the walls of their prisons, who should fall under their lash. As their power was uncontrouled, they judged it beneath their dignity

nity to conceal entirely from the world what spread such terror through the whole kingdom, and made them to be revered, outwardly at least, as the ministers of divine vengeance. From hence we may account for the publication, even by themselves, of such things, as, one would be apt to think, they should have endeavoured to bury, if possible, in eternal oblivion, were it only to avoid the universal odium, which such inhuman practices must naturally raise.

The inconveniences, resulting from this want of precaution, were so visible, that at length they found it expedient to be upon their guard, and of late have grown more wary. An impenetrable veil, as far as their artifices can make it so, is now thrown over every thing which passes within their walls. The principal delinquents are effectually silenced at the stake: and as to others, their oath of secrecy, and the perpetual dread they live in, generally answer the same purpose. Yet still something always transpires; but woe to the man who is detected. It is often fatal to pry too closely into these mysteries of iniquity, or even to ask a simple question.

At present, as far as I could gather from all the printed lists of the *Autos* I have examined, nothing is ever mentioned in them, but the names, ages, qualities, crimes, and sentences of the prisoners: as to their real guilt, the form of trial, and equity of the proceedings, we are left wholly in the dark; and tho' the

Public

Public is sufficiently convinced, that the same methods of extorting confessions are still put in practice, agreeable to the rules laid down in the ancient Directories, that is, by artifices, menaces, and torture; yet the Inquisitors would highly resent such a charge. In perusing the said *Autos*, I have remarked, that, out of an hundred persons, ninety-nine were called *New Christians*, and said to have been thus and thus sentenced, on account either of a slight or vehement suspicion of Judaism, which was seldom founded except on the merest trifles. It would amaze you, if any thing can amaze you, after reading the Padre's narrative, on what frivolous pretences so many thousands have been ruined. It is sufficient that any of their malicious neighbours accuse them of having put on a clean shirt or shift on a Saturday, or refused to eat hare or swine's flesh, to which perhaps they might have had a natural aversion. Such things might indeed be easily passed over in others, but are, it seems, always to be suspected in a New Christian, and little less than marks of a rank Jew, in one who has a single drop of that tainted blood in him. Some few indeed there may have been, who, tho' illegally tried, and so far unjustly condemned, secretly embraced the law of Moses, whilst they openly professed that of Christ. But certain it is, that the generality even of those, who have been actually burnt on this account, tho' perhaps they might not be quite so good Catholics, were much better Christians

Christians than the Inquisitors themselves. Of this there are some glaring instances, attested by the Holy Office itself, several years after the executions of the pretended Criminals.

I have observed, that the name of an Old Christian now and then appears in the list ; but whatever the nature of his crime may be, he has no great reason to complain of his Judges severity. Of their extraordinary lenity to this pure and undefiled race, I shall take an opportunity to give you a most remarkable instance. In the interim, let us return to the Satyrical Reviewer, and see what he says about the sequel of an *Auto de fe* : but this I must postpone to my next, and am, &c.

L E T T E R V.

S I R,

AS you have had a view of the prisoner in his cell, and can form some idea of his treatment within the walls of the Holy Office, as you have followed him through the procession of an *Auto de fe*, and seen him delivered up to the secular arm ; you can do no less than attend him to the stake, where this religious ceremony always ends.

Immediately after the Reviewer's apology for the proceedings of the Inquisition, we are favoured with the copy of a letter, which is said to have been wrote by a Merchant of the
English

English Factory at Lisbon; some years ago, wherein we have a minute account of the execution of six persons : five of these (one of whom, it seems, was *a lovely young creature*) had the favor of being strangled, before they were committed to the flames ; the other, convicted of Judaism, which he persisted in to the last, was burnt alive.

When you read this letter, I believe, you will shrewdly suspect, that the writer is the very identical person with our Man of Business, or at least dealt in the same kind of merchandize : for surely none but a Popish Priest could be capable of writing, in such terms, on a subject, the very reading of which freezes the blood with horror. We may learn, however, one important secret from the contents of this letter, which must give no small consolation to the good people of England. It is so long since faggots have blazed in Smithfield, on a religious account, that the custom of burning people alive, may now seem a very terrible thing in idea ; but our Man of Business, who assisted on the spot, and saw the wretch expire in the flames, has assured us, that, in effect, there is not near so much in it as some are apt to imagine. As no words can come up to his own, and the picture he has drawn, is so lively and natural, that it would be doing him wrong to attempt altering a single stroke in it, take his account, as follows :

“ The fire, says he, being set to the pile of wood, and furzes round him, it caught and spread

spread itself immediately into one great blaze; whereupon the hapless wretch pushed forth a most enormous shriek, which presently was drowned by the loud echoes of the frightened pitying multitude, and never more perceived. This complicated scene of mingled woes and passions had an effect upon me, so strangely full of desolation, (*these are the words of the letter*) that I scarce knew how I kept on my legs.—Not that I then conceived, or even now suppose, that the pain this miserable mortal felt, was nigh so great as the appearance of it. On the contrary, it is my firm opinion, that, exclusive of the horror in the apparatus, and external assemblage, the Criminal endured but little more than they did who were strangled. For, as the faggots and furzes, on which he was placed, were intermixed with pitch, tar, rosin, and every kind of hasty combustible, which might instantly dispatch him, as in fact they did, the fire took in every part at once, accompanied with thick and ardent clouds of burning smoke, which must have suffocated him, by the time he could well be sensible of the flames, and these, in two or three minutes, consumed the victim, stake, and fuel itself, burning with such amazing fierceness, that, for some time, it would have been as much as any one's life was worth to approach the pile, even at the distance of several yards."

To this curious letter the Satyrist adds the following judicious reflections, which seem pretty much of a piece with the letter itself.

"Such,

Such, says he, is the whole function then of an *Auto de fe*, little more or less; of which I have here given so circumstantial a detail, chiefly for this reason, that, by timely removal of gross ignorance of facts, and senseless prejudices, the reader may be more at leisure, and more qualify'd to judge for himself, and distinguish plain unbiass'd truth from partiality and imposture."

Whatever notion some may conceive of the righteous proceedings of the Inquisition, and of the Satyrist's candor and impartiality in describing an *Auto de fe*, he has, it must be owned, taken a most effectual method to remove our prejudices, with regard to the seemingly-unmerciful custom of burning people alive; yet, after all that can be said in its favor, such is the obstinacy of Protestants, that I have not yet met with a single person among them, who can thoroughly reconcile himself to it, tho' the ceremony should be performed in ever so expeditious a manner. 'Tis really astonishing, after so convincing a proof, that any man should have the least scruple remaining in so plain a case. This kind of execution, it seems, costs no more than one enormous shriek, and the pain is all over, at least in this world; for, as to the next, and those everlasting flames, which delinquents, put to death in this manner, are always supposed to be consign'd to, 'tis a point not quite so clear, tho' implicitly believed, as an article of Faith, by every sound Catholic.

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Now

Now what is the useful inference, which may be drawn from a matter of fact, which we are now so well acquainted with? The thing is obvious to the meanest capacity, and no one can plead invincible ignorance, after such friendly notice. Should the Holy Office, or any other Court of the same nature, be ever established in this Island, it is easy, we find, to contrive matters so, that those convicted Heretics and Jews, who will not renounce their errors at the stake, and consequently have no claim to the grace of being first strangled, may be instantly put out of pain, and consumed to ashes in a few moments. This, I say, may be done, and, it is to be hoped, would be the case; unless perhaps the wind should chance to set a contrary way, as sometimes happened to our Bishops and others, in the golden days of *Queen Mary*, whose memory will be ever precious to the patrons and defenders of the Inquisition. In her reign, the Priests express'd the same kind of pity, and look'd on with the same coolness, as our Satyrist did at the poor Jew, whilst the obstinate Dotards were broiling in the flames.

But, supposing this difficulty could be got over, as, I think, it easily might, by taking some such expedient as the frighted pitying multitude of Lisbon have frequently done, on similar occasions, that is, by throwing a billet of wood or large stone at the sufferer's head, and putting an end to his lingering torments, by dashing out his brains; yet still two objections

tions remain even against the most expeditious method, which weigh so much with those to whom I proposed it; that they think, we ought not to be over fond of seeing it put in practice. The first is, that, as our Catholic brethren totally exclude us from the kingdom of Heaven, we should endeavour to live as long as we can in this world. The second is, that, as executions are like to be so frequent, from the vast number of all denominations, who are pretty tenacious of their principles, such a quantity of *pitch, tar, rosin, &c.* will be requisite for the quick consuming of them, that our navigation, as well as several branches of business, to which these commodities are absolutely necessary, may suffer by it. Nay, some go so far as to affirm, that such useful articles might be better employed to any other purpose than that of burning Jews and Heretics.

Perhaps you'll think me rather too ludicrous on so serious and affecting a subject; but I do not see how it could be treated in any other manner. Could any thing be more impertinent than to set about proving, that burning people alive, at any rate, whether by slow or quick methods, is not only an unchristian, but most inhuman practice? But, all jesting apart, I assure you, I have heard a Popish Priest, even in London, defending the lawfulness and expediency of this punishment in certain cases, and, at the same time, pleading in favor of the Inquisition. One argument, I remember, which he offered in vindication of this execrable Tri-

bunal, was, their custom of never confronting the witnesses with the party accused; the very thing for which all the world so justly condemns their proceedings. The only reason he gave, in excuse of such conduct, was the same which I have always heard in Portugal, to wit, that it prevented persons from taking revenge on those who had informed against them. If this reason be of any force, is it not somewhat surprizing, that the secular Judges in that kingdom should not have discovered the necessity of this practice in their Courts, as well as those of the Holy Office, since the inconvenience of acting otherwise is the same in both?

Tho' I have not done with the Inquisition, yet as I have been just speaking of the burning of our Bishops, in Queen Mary's reign, it will not be foreign to my present subject, to take notice of two other formidable antagonists of Mr. Bower, who have set those cruel executions in a very different light from the rest of our Historians. These Gentlemen treat him somewhat more decently than the Satyrical Reviewer, yet still the same prejudice and rancour may be discovered at the bottom; and tis easy to see, that all their invectives spring from the same source, that is, an implacable hatred to the Protestant Religion. In one thing, however, they are to be commended, that they declare themselves champions of the papal supremacy, and the infallibility of their Catholic church; since so far we know, what sort of men

men we have to deal with. The Reverend Father *B-tl-r*, and the Right Reverend Father *Cb-ndl-r* united their labors on this occasion, if the general report of Papists is to be credited; but as the work appears as coming from one hand, I shall treat them both as one person: the latter, being the most dignify'd, has a right to the preference: he has a peculiar claim to the glory of this performance, not only on account of the vast number of proselytes he has made, but from another distinguishing part of his character, which, tho' well known to his own flock, few Protestants, I believe, are acquainted with. In short, by virtue of the Pope's Bull, he exercises episcopal jurisdiction, within the Diocess of London, whereof he has been appointed Titular Bishop, and, as his party affirm, was first a Presbyterian, afterwards of the church of England, and last of all, a Convert to Popery.

Having premis'd thus much, let me give the title of his pamphlet, which is, *Remarks on the two first volumes of the lives of the Popes, in letters from a Gentleman to his friend in the country.* Douay, for S. Dourlaix, School-straat, 1754: that is to say, in other words, A vindication of Popery, in letters from the author to himself in Town. Printed by some Catholic printer in Wylde-street, or Drury-Lane, for W. Needham, London. But the custom of falsifying title-pages is too stale an artifice to impose on any one. We know that most of

the Popish books printed here, have had the same kind of titles.

It is none of my design to examine his criticism on Mr. Bower's History, but only to make a few animadversions on what he says of the Historian himself, and the Marian Persecution. I shall first touch on the latter, with regard to which, give me leave to observe, that, were a Protestant to take but the hundredth part of those freedoms, in a Popish country, which Papists assume to themselves in this, he would hardly escape that punishment, which this Agent of his Holiness takes such pains to palliate.

Tho' you are no stranger to the principles of these uncharitable zealots, and what arguments they use to keep up the spirit of persecution in their adherents and proselytes; yet, I believe, you would scarce have expected to see, in an age wherein they are so much indulged, an attempt which must naturally raise indignation in the breast of every one, who has the least veneration for our Reformers, whom, with so much reason, we look on as Saints and Martyrs; tho' our Church has not found out the trick of Canonization, nor of placing their statues on altars. How mortifying must it be, to be told at last, that all these persons, who so nobly seal'd their faith with their blood, deservedly suffer'd for their turbulent and traitorous deportment, and that the cruelties exercised on them were mere acts of justice!

But

But let us hear, how excellently our Douay Apologist glosses over those facts, which the British Annals mention with horror. Indeed he has said as much as the cause he defends would admit of; and tho' perhaps you will have no great opinion either of his discretion or veracity, you must admire his zeal, and will find, by his manner of treating the subject, that he had not a mitre bestowed on him for nothing. To introduce his apology with a good grace, it was not only necessary to remove our prejudices, with regard to the authors of these barbarities, but to discover a most important secret, which has hitherto been concealed from the whole world, to wit, that Protestants have far exceeded Papists in cruelty.

“ Bloody Papists, says he, bloody Inquisitors, are like a raw-head and bloody-bones, to affrighten poor women and children. — But first, the common-place stories of the Inquisition and Massacres are gross mis-representations of the truth. Secondly, some scandals, which might have happened, are no ways to be charged on Religion, but to human motives. — The Inquisition, established in Spain or Italy, makes no part of the Catholic communion. — Protestants have often had their bloody Inquisitions, and have spilt more blood, and more in the field of battle, on a religious account, within these two hundred years, than the Roman Inquisition has done, from its first establishment. Calvin himself acted the part of grand Inquisitor at Geneva, in causing *Servetus* to be burnt
F 4 alive,

alive. It is well known with what rage Henry VIII. persecuted both Catholics and Protestants, who differed from him in principles of religion. Queen Elizabeth not only framed and executed many sanguinary laws against the Catholics, but she likewise persecuted many ways the Presbyterians and Dissenters, and caused all those to be burnt, who denied the Divinity of the Son of God."

As these assertions require a peculiar examination, I shall make them the subject of my next letter; and then proceed to the rest of the charge. I am, &c.

L E T T E R VI.

S I R,

WHETHER the Inquisition has been mis-represented, you may judge from what I have already produced; to which let me add, as one of the most incontestable proofs of its inhuman proceedings, that nothing can paint it in blacker colors, than the very Directories, which the Inquisitors themselves have published, for the regulation of the various Tribunals of the Holy Office. Even our titular Bishop, I presume, who speaks so tenderly of this Catholic institution, will not too positively insist, that its proceedings are always to be justified: however, to clear his Church, in the best manner he can, from the imputation

tion of those shocking methods, which this Tribunal takes to support her grandeur, he subjoins, by way of palliation, that the Inquisition makes no part of Catholic communion in Spain and Italy.

Now, if by Catholic communion, he means Popish communion, which he certainly must do, if he means any thing, I must take the liberty of telling his Lordship, that this assertion is a most notorious falsity: since all the world knows, that, in most parts of Italy, and all parts of Spain and Portugal, which compose the most considerable part of his Catholic Church, 'tis full as dangerous to dispute the power, or question the equity of the Holy Office, as to deny an article of faith. What ecclesiastical or secular Court have Protestants ever had, which bears the least resemblance to so horrid a Tribunal? The blood they have been forced to shed, was in defence of their civil and religious liberties, which every man has a natural right to, and which the most infamous hypocrites and cruellest tyrants that ever existed, would have deprived them of.

What rivers of blood have been spilt, not only in these two last centuries, but for some ages before, by means of the Roman Inquisition, or Court of Rome, which are to be deemed synonymous terms; since all other Inquisitions, whether antient or modern, derive their authority from hence, and it can be proved to a demonstration, that the numberless barbarities exercised by them, in every age and country,

country, on a pretence of religion, had no other end but to maintain the papal usurpations? The spirit of persecution began in the church of Rome with the introduction of its idolatry and forgeries, and has never ceased expressing its rage, more or less, against the true professors of the Gospel, which the patrons of Popery found so opposite to their new-invented system, that 'twas impossible both should subsist together.

If Calvin caused a single Arian, and Queen Elizabeth some others of the same sect, to be put to death, and treated the Dissenters too sharply, we do not commend either of them for it, and have shewn, by our own behaviour, how much we disapprove such methods, even when the errors were not only condemned by both churches, but tended to the subversion of Christianity itself. It is not for these instances of severity, that we hold their memory in such veneration, but for other reasons, of a quite different nature, which Papists will never forget, nor forgive them for. As to the penal laws, which our Romish Emissaries are eternally inveighing against, every one, acquainted with our history, knows, that they were chiefly made *in terrorem*, not against Heretics, but Traytors; and even against these seldom put in execution, except in cases of absolute necessity. The many treasonable plots and conspiracies, during the long reign of that glorious Princess, by Jesuits and others, and their frequent attempts on her life, sufficiently justify the penal laws

laws she made, had they been much more rigorously executed than they were. But can there be a single instance produced, during her whole reign, of any Papist being put to death, merely on a religious account; or of any one's being burnt as an Heretic, who had been charged with crimes against the state; which was so frequently practised, under the reign of her Catholic Predecessor?

And supposing, what all our histories disprove, that nothing could be offered in defence of these few severities; yet what comparison is there between such instances, and the horrible ravages committed by the Croisaders in their holy wars, wherein so many thousands were extirpated, for no other reason but professing the Gospel in its purity, rejecting the superstitious innovations in religion, and reproaching the Clergy for their gross immoralities? That this was the sole motive of raising so many dreadful persecutions against them, appears from the very testimony of those, who have taken most pains to render them odious to the world. Take all our penal laws against Papists, interpreted in their utmost rigor: how mild and gentle will they appear, when compared with the decrees of *Julius III.* *Innocent III.* and *Honorius III.* against the *Albigenses* and *Vaudois*? In these every word breathes nothing but fire and sword; insomuch that the whole seems dictated rather by infernal Furies, than by such as style themselves Vicars of the Prince of Peace. The effects of that outrageous zeal, which

which these truly sanguinary decrees inspired, are still felt, and will be felt, as long as Popery exists.

With respect to the capricious and arbitrary conduct of Henry VIII. 'tis none of our business to palliate or excuse it: he was never of our religion, but lived, and died a rigid Roman Catholic, in every point, except the papal supremacy; and the rage he expressed to both parties, who dissented from his way of thinking, was no more than the natural effect of those principles, which his Catholic church had instilled into him; a church, which shews no mercy to Dissenters of any kind.

Whether the accounts, handed down to us, of Popish massacres, are mis-representations, and to whose influence and encouragement such amazing barbarities are to be imputed, let the annals of every nation in Europe witness. The instances are so numerous, that the bare abstract would fill a large volume. I shall here single out one of the most glaring, which, for its duration as well as severity, exceeds all others, and may be called a continued massacre, tho' it lasted for several ages. From this intimation, you will, no doubt, conclude, that I am going to speak of the people I just mentioned, who, having first protested against the corruptions of Popery, have been longest exposed to its fury.

Let me ask our Douay-Critic, who talks with such effrontery, of Protestant Massacres, which no history every took notice of, whether
many

many *Popish Writers* do not acquaint us with the barbarous treatment of the *Albigenses*: the manner of which, by what name soever dignified, whether by that of *Croisade*, or *Holy War*, or the more terrible one of *Inquisition*, must be owned to have carried with it all the appearance of a *Massacre*, or something worse, if possible. Has he forgot the man whose zeal was so instrumental in promoting the first general persecution against those pretended *Heretics*, who, without dispute, were the best *Christians*, and sincerest worshipers of *God* then on the face of the earth? Does not all the world know, that it was the blessed *St. Dominic*? This canonized Patriarch and Founder of the *Inquisition*, as well as of the *Predicant Order*, of which its ministers are chiefly composed, joyfully embraced the mission on which he was sent by *Innocent III.* who had published a *Croisade* against that innocent people, with the same indulgences to such who should endeavour their extirpation, as to those who fought against the *Saracens*. He put himself at the head of an infinite swarm of religious *Banditti* and *Gut-throats*, who, at his instigation, rushed like a torrent into *Languedoc*, and destroyed every thing before them with fire and sword.

Tho' this be a trite piece of history, yet as the several incidents are not to be found in a single author, I have been at the pains of making a short abstract out of those who have wrote on the subject, that I may present you,
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at one view, with the most glaring instance on record, of the cogent arguments used by these Dragooning Apostles, which their successors have lately so well apply'd, in the same parts of the world. The detail of facts, so well known, will, I flatter myself, be easily excused; not only as it contains so full an answer to the charge brought against us, but also suggests some reflections on certain points, wherein Popery seems to triumph over Protestantism, in the opinion of those who take their Faith on trust, and make a merit of never enquiring, whether it be well or ill grounded.

Pope Innocent, having resolved to root out the *Albigenses* at any rate, and meeting with so fit an instrument as *Dominic*, who was naturally of a fierce and implacable disposition, in order to lull them into a fatal security, gave out at first, by his emissaries, that he had no other intention but to reduce them to his obedience by mild and gentle methods. For this purpose, a public disputation was held, at the castle of *Montreal*, concerning the controverted points of religion: but the sequel soon discovered, that this was a mere blind, to put them off their guard; and that measures had been already concerted for their utter extermination.

The first object of Innocent's rage was *Raimond*, count of *Tholouse*, in whose dominions, it seems, a certain insolent Monk had been slain; from which accident, occasion was taken to excite all Europe against him; tho' the real cause, which brought on him so violent a storm,

form, was, because he protected, or rather, because he did not persecute the *Albigenses*: nor, notwithstanding the Count himself was a Roman Catholic, yet being of a generous and humane temper, he saw no reason for treating thus the most inhuman and inoffensive of his subjects, purely on account of their religious principles.

Dominic, who is acknowledged by all writers to have been the first Inquisitor, sent a party of his Crusaders, or Cross-bearing Militia to the South, with some Monks at their head, for whose conduct he drew up several regulations, which are, to this day, the basis of the proceedings of the Holy Office every where, and discover the same animus, the same intolerance and cruelty, which distinguish modern Inquisitors. But as these Apostles did not exert themselves with all that zeal which the Saint expected, a better success was lost, with extraordinary efforts to show mercy to some, who would not be converted at such preaching; and, at the same time, to offer a pardon, in the name of his Majesty, for all the crimes which might be committed by the Crusaders, in the prosecution of this holy war.

The Pope's Legate, assisted by 2000 soldiers, came at the end of July, according, as the writers at that time report, to more than three hundred thousand, and now entered the territories of Languedoc, whom, by advice of Dominic, he acknowledged, as a former and protector of *Albigenses*: but as the Count

remained

seemed to pay little regard to so unjust a proceeding, application was made to the Pope himself, who not only confirmed the anathema, with many additional curses; but absolved all his subjects from their oaths of allegiance, and empowered any Catholic to seize both on his person and dominions.

The unfortunate Count, being too sensible; that the thunders of the Vatican were not to be contemned, and touched with compassion at the distresses of his people, embraced the only expedient which offered, towards averting the threaten'd ruin; and this was, to throw himself at the Legate's feet, to whom he made the humblest submissions. The haughty Legate, having thus got him in his power, not only compell'd him, in direct contravention to the solemnest oaths, to deliver up all his defensible places, but even to submit to the shameful punishment of being strip'd naked, and twice publicly whipt; in the presence of thousands; the first time, within the great church, the second, round the Monk's grave, whose death he was perfectly innocent of.

Perhaps you may think, that such vile treatment of a Sovereign Prince, was no more than a more ecclesiastical ceremony, not unfrequent in those dark times of Popery, and much of the same nature with the whipping of our King Henry II. by order of another Pope's Legate, for the death of *Thomas à Becket*; which, no less than that of the Monk above-mentioned, was owing to his own turbulent behaviour; and

and that the disgrace far exceeded the smart of the lashes. But *Baronius*, the Roman Annalist, assures us, that the Count's body was so grievously torn with the scourge, that, being not in a fit condition to go out by the same place through which he entered, he was forced to pass, quite naked as he was, through the lower gate of the church; and that he was afterwards treated in the same manner, at the Monk's grave.

Not content with these excesses, the Legate obliged him to swear on the *Missal*, that he would wage everlasting war against the *Albigenses*, till they were either reduced to the Pope's obedience, or the whole race exterminated. As a farther proof of his sincerity, he had no other remedy but to accept of the command, which was now offered him, of the troops sent against his own Nephew, the Lord of *Besiers*, who had equally incurred the papal displeasure, for the same reason with his uncle, that is, in not persecuting the *Albigenses*. In the interim, notwithstanding the present reconciliation, and all the submissions made by *Raymond*, to save his people from ruin, the *Croisaders*, roused up by *Dominic* and his Monks, were not idle; they spread themselves over the country, and filled every place with blood and desolation, burning numbers alive whom they had taken prisoners.

The young Lord of *Besiers*, finding it impossible to hold out, in the town wherein he had shut himself up, against such mighty forces,

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and

and that the repeated solicitations both of himself and friends, would avail nothing towards saving the inhabitants, retired to *Carcaſſonne*. The town he left was instantly taken by storm, and the carnage so universal, that every soul in it was put to the sword, without the least distinction of age, sex, quality, or even of Religion. For, altho' it was notorious, (as the Historians, who give a circumstantial account of this horrid Massacre, affirm) that there were many good Catholics in the place; yet so ardent was the zeal of the Croisaders, for the total extirpation of Heresy, that those also were cruelly butchered with the rest, not excepting so much as the Priests themselves, who came out of the church in their sacerdotal vestments, with Crucifixes in their hands, and banners carried before them. The Inquisitors had judged this method of proceeding absolutely necessary, for fear a single Heretic should have escaped, if mercy were shewn to any one of the inhabitants.

The nephew of the Count of *Tbolouſe*, pursued by his relentless enemies to the town of *Carcaſſonne*, had retired to the upper part, which was well fortify'd, where he resolved to hold out to the last extremity. The lower part, being taken after some little opposition, shared the same fate with *Besiers*, not a single creature being spared, from the same Catholic motive; tho', in this place also, it is acknowledged, there were not a few, who had some claim to mercy, as being untainted with the Albigenian

Albigensian Heresy; but still it was deemed crime enough in these, to have suffered such persons to live among them; and, in order to cleanse thoroughly so infected a place, there appeared the same necessity here, as in the former instance, that is, by putting all to the sword, without distinction. This, in fine, was the fate of several other places, which either harboured, or were suspected of harbouring, those proscribed Heretics *.

As the young Count, tho' he still maintained his post, was so vigorously assaulted on every side, that there appeared little prospect of his holding out much longer, several persons of high rank, and, among the rest, the King of Arragon himself, tho' a violent persecutor of Heretics in his own dominions, taking pity of his unmerited sufferings, came to the camp, and earnestly interceded for him. The Legate, after consulting with *Dominic*, could not be prevailed upon, by all their remonstrances, to grant any other conditions, than that the Count might retire, with ten of his domestics, where-soever he pleased, but that all the rest of the people, both men and women, should come out of the place, stark-naked, and surrender themselves at discretion. The generous Count, struck with horror at so brutal a proposal, rather chose to perish, than submit to such indignity.

* Many Papists, especially those of English extraction, were destroyed in the Irish Massacre, from the very same motive.

The Saint, who is reported by his disciples to have been so mighty a worker of miracles, that all nature obey'd his nod, did not think proper to exert any of them on this occasion, but judged it more expedient to try mere human means; and such means as do little credit to his saintship. When he found how fruitless the attacks of his Croisaders were, and that the place could not be taken by open force, he at length compassed his ends by the blackest piece of treachery. For this purpose, he sent a trusty messenger to the distressed Count, who, being deluded with the hopes of a friendly accommodation, confirmed by the most solemn oaths, imprudently left his Fortress, and resigned himself into the hands of his perfidious enemy. He found too late how much his credulity had been imposed on. The Legate, having got the prey so anxiously sought for, without the least regard to promises or oaths, threw him into prison, where, not long after, he was dispatched with poison. All his large possessions were immediately confiscated, and bestowed on *Simon de Montfort*, General of the Holy War, who made this Fortress his place of arms, that he might be the better prepared for future operations of the same kind; and, not insensible how greatly he was indebted to the zeal and activity of *Dominic*, for his new-acquired dominions, appointed him Grand Inquisitor, with ample revenues to support the dignity, which those of his Order still enjoy.

The

The Saint being now firmly established in his darling employment, fire and faggot effectually reduced those, whom his preaching could not prevail on. But as the proceedings of an Inquisition, tho' not quite so slow and formal, then as now-a-days, did not fully answer the new Count's purpose, he resolved on more expeditious methods for rooting out so pestilent a Sect; on which head, it is to be noted, that when the faithful adherents of the young Lord of Bessers, seeing themselves deprived of their beloved Master, and without hopes of succour, had escaped the present storm, thro' subterraneous passages, so that the place was found entirely deserted; he pursued them every where like so many wild beasts. However, it ought to be remembered to his honor, that, in the height of this religious fury, he always acted like a good Catholic, that is, by doing his best endeavours to save the souls of those he murdered. Of this you will be convinced by the following instance. Near two hundred of those miserable Fugitives, having retired to a Castle, at some distance off, were suddenly surprized, and being first most pathetically harangued by the *Apostolical General* *, to persuade them to renounce

* The title of Apostolical has been as much abused as that of Catholic: Both have been, and still are, so ridiculously and unworthily apply'd by the church of Rome, as to become rather a reproach than an honor. The present Queen of Hungary, we are informed, has had newly conferred upon her, by the Sovereign Pontiff, the title of

renounce their errors, he was so enraged at their non-compliance, that, without farther ceremony, he commanded a vast pile to be kindled, into which an hundred and fifty persons, men and women, were thrown at once, and there consumed to ashes. As to the rest, we are not told what became of them; but it may be presumed, that seeing no other alternative but *Mass* or *Death*, they followed the example of *Henry of Navarre*, and, on a second harangue, embraced the former, to save their lives, as thousands have since done in France.

In my next, I shall bring incontestable vouchers for the truth of what I have here related, and am, &c.

Apostolical Majesty, which had, it seems, been given before, to some of her august ancestors, for the very same reasons, which induced his Holiness to renew it at this critical juncture, that is to say, for their excessive bigotry to the Popish religion, their irreconcilable hatred to that of the Reformed, and the cruelties exercised by them, not only on the Protestant Subjects of their own hereditary dominions, but on those of other Princes also, wheresoever their power or influence extended; for all which, the House of Austria has been ever distinguished, no less than for its pride and ingratitude. The Princes here spoken of, having so remarkably trod, in the same steps, deserved, no doubt, some peculiar mark of favor from the Apostolic See, which is liberal enough in bestowing its graces on these occasions; such graces I mean, as cost nothing, and are indeed nothing worth in themselves, tho' highly esteemed by the Receiver; and of real advantage to the Giver. For Popes, we know, are seldom wont to bestow the merest trifle, without finding their account in it.

L E T.

L E T T E R VII.

S I R,

AS the exceeding enormity of the facts related in my last, especially with regard to the conduct of *Dominic*, may perhaps raise some doubt of their authenticity, or at least a suspicion, that the circumstances have been greatly exaggerated, you will please to observe, that Father *Moreri*, who neglects no opportunity of doing all the honor he can to the Saints of his own Church, has given such an account of the life and actions of this man, collected from various authors of the highest credit in the Dominican Order, as plainly enough confirms the main substance of the preceding narrative. Indeed he passes over certain passages in silence, which would not bear the gentlest touch, without exposing the Saint as well as his cause: however, most of these, with several other striking facts of the same kind, are minutely recorded by *Simon Lennard*, a French Author, for the truth of which he cites no less than sixty-one Popish Writers: and as to the rest, sufficient vouchers can be produced from the public annals of Languedoc and Piedmont, that the cruelties exercised on the Albigenes and Vaudois, by means of the preaching Fryars and their Founder, however palliated by those writers, exceed all description.

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For.

For your Satisfaction, I shall here give a short extract of what Moreri says, in the Article of *Dominic de Gusman*. This great Patriarch, as the Fryars of his institution are fond of styling him, was born in Spain, in the year 1170. Having finished his studies, he was sent on a Mission to Galicia, Castile, and Aragon, which kingdoms were then much infected with heresy: after this, he accompanied the Bishop of Osma into France; from whence, instead of returning to his native country, he went to Rome, in order to obtain licence from his Holiness, to preach the Gospel, either to the Infidels of the North, or to the Heretic Albigenses. The Pope (Innocent III.) determined him to the latter Mission, which he embraced with joy, and, deported himself therein with such extraordinary zeal, as rendered him the terror of the Albigenses, and, at the same time, gained him the affection of the Catholics. Simon de Montfort, who was the scourge of those Heretics, had the utmost veneration for this holy Preacher, on whom the Pope conferred the office of Inquisitor at Languedoc, where he laid the foundations of his Order; which was approved by Honorius III. in 1216; nineteen years after which, he was canonized by Gregory II.

From this account, which cannot be suspected of partiality, it appears that *Dominic* began very early to exert his zeal against those pretended Heretics, distinguished by the name of *Waldenses*, who settled themselves in several parts

parts of Spain, and were, not long after his Mission thither, utterly exterminated; that the same zeal carried him to more distant parts, against their brethren, the Albigenſes, who, as we have ſhown, had ſufficient reaſon to be terrified at the approach of ſuch an Apoſtle. In what manner he preached the Goſpel among them, how well he enforced his arguments, what ſort of Inſtruments he made uſe of for their converſion, for what kind of ſervices one Pope conferred on him, or rather confirmed him in, the office of Inquiſitor, another approved the institution of his Order, and a third put his name into the Calendar, and what induced Simon de Montfort to hold him in ſuch high veneration, you may judge from the detail of facts I have prefixed to Moreri's ſuccinct account; on which head, it was neceſſary to be ſomewhat more explicit than this Provençal Doctor, author of the Hiſtorical Dictionary, to let the world ſee, what ſort of men are canonized in the church of Rome, and to what many of them owe their Saintſhip.

With reſpect to the laſt honor conferred on *Dominic*, I ſhall juſt note by the way, that the Court of Rome ſeems to have acted contrary to its modern ſyſtem of Politics, in ſainting this man ſo ſoon after his deceaſe, when ſo many living witneſſes exiſted, who might juſtly call his ſanctity in queſtion. It was not long ere it diſcovered the inconvenience of theſe too haſty canonizations; and tho' *Dominic*, it muſt be owned, deſerved a more than ordinary mark
of

of approbation, for the great services he had done the Holy See, yet we may presume, the rule, at present established, of granting this honor to no one, till an hundred years after his death, will not easily be broke through for the future.

I should not have dwelt so long on this single instance, were not the Hero, whose history we have given, one of the oldest of the Popish Saints, and had not so many others gained the same title, by treading in his steps. It was doing no more than justice to his memory, to allow him the first rank among the persecutors of Heretics, that is, of all such as opposed the Papal Tyranny, and refused to conform to the superstitions and impieties wherewith Christendom was then almost overwhelmed. For this it was, that *Dominic* so justly merited the august title he still bears, of Patron and Protector of the Holy Office: for this it was, that his Order of Predicants still enjoy the glorious Privilege of carrying the sacred banners of the Inquisition, in its solemn processions, of having the *Autos de fe* held in their churches, and assisting in delivering up condemned Heretics to the secular arm: for this, in fine, it was, that the Popish Legends have placed him, in the most exalted seat, next to that of the Queen of Heaven. Tho', after all, I believe, it will be generally agreed, that, if Heaven be really peopled with such kind of Saints, there are few Protestants, who will not join with the honest Indian, in praying God to keep them out of it.

As

As the subject of Massacres, especially those now under consideration, affords such copious matter, I must beg leave to point out, in brief, a few more instances, in order to shew how invariably Popery has pursued the same plan in every age, to complete the destruction of a People, whose long and severe trials far exceed, as I before observed, all those of the ancient Martyrs.

The remainder of the Vaudois, who had escaped the dreadful carnage at Lyons, were incessantly pursued, even in the desert and solitary places, whither they had fled, in hopes of finding some shelter from the rage of their merciless enemies. Pope *Clement VIII.* who resided at Avignon *, issued out a Bull for their total extirpation. One *Borelli*, a Monk, received a commission for this purpose, which he so faithfully executed, that, among a thousand other instances of his zeal, he burnt alive in Grenoble, at one time, no less than an hundred and fifty, men and women, and, soon after, added fourscore to the number.

In the 14th century, many of this harmless People, who dwelt in the valley of *Pragelas* in *Piedmont*, being suddenly assaulted, in the

* At this time, the Catholic Church had two Vicars of Christ, or two visible supreme heads on earth, to wit, this same *Clement VIII.* who resided at Avignon, and *Urban VI.* at Rome. Both were acknowledged by different parties; but as they anathematized each other, 'tis hard to decide which was the true head. Indeed it appears from the sequel, that the Church, during all that time, had no head at all.

depth of winter, had no other remedy but to fly to the mountains of the Alps, which were then quite covered with snow. The parents snatched up their helpless infants, and dragged those after them, whom they had not strength to carry. But the Blood-hounds scented the track, and overtook them before they had reached the intended place of refuge. Every soul that fell into their hands, were instantly put to the sword, or dispatched by the hangman, except those reserved for more lingering torments. Several of these wretched Fugitives found themselves benighted in the midst of the snow, and there perished with cold. To add to the horror, there were found, the next morning, fourscore infants frozen to death in their cradles, or in the arms of their dead mothers. In the mean while, those Catholic Savages plundered and burnt their poor huts, to the end that those few, who escaped the carnage, or survived the piercing cold, might die of hunger.

The whole succeeding age was perpetually reeking with the blood of these Innocents, whose sole crime was their refusing to comply with the gross corruptions of the Church of Rome, and (which was deemed a still more unpardonable offence) reprehending the licentious and abominable lives of the Clergy. That this is the only charge brought against them, which has the least foundation to support it, has been so fully proved by the great Primate,

Usher.

Letter *, from the most unexceptionable of all testimonies, that can be produced in favor of any party, namely, those of their bitterest enemies, that even Papists themselves now seem ashamed of the infamous calumnies raised on them. Out of these glorious testimonies, I shall mention but four, which may serve instead of a thousand.

Haliamus says but little concerning the faith and manners of this people; yet this little will be sufficient to convict their persecutors, of the most flagrant injustice and cruelty. "The chief thing, says he, which drew so universal an odium on the *Waldenses*, and occasioned their being charged with a greater number of erroneous opinions than they really held, was the liberty they took in reprehending the dissolute lives of Princes, particularly those of the the Clergy, not sparing even the Popes themselves †.

Reimerus, the Inquisitor, amidst all his furious invectives against them, is so far struck with the force of truth, as to make the following confession, "This sect, says he, has a great shew of piety, because they live justly with regard to men, and are orthodox in their belief, with respect to God, and every article of faith contained in the Creed; *only they speak ill of the Church and Clergy* §." That is to say, in other words, they were very good Christians,

* Lib. de success. & statu Eccles. cap. 6.

† Hist. Gal. lib. 10.

§ Lib. contra Waldens. cap. 4.

but

but gave great offence by the liberties they took, in condemning the vices of the Priesthood.

Thuanus, the famous Historian of his own times, after giving an account of those opinions, wherein they agreed with the reformed churches of these days, subjoins, with his wonted impartiality, "that, besides these, which are the principal and indubitable articles of their faith, others also have been unjustly fathered on them by their adversaries, relating to marriage, the resurrection of the body, and state of the soul after death *.

No man ever expressed a more deadly rancour against Wickliffe than *Cochleus*, inasmuch that he condemns him to sharper torments in Hell than even Judas or Nero; yet the account he gives of the behaviour and sufferings of *John Huss*, (who was Wickliffe's disciple, taught the very same doctrines, and preached against the same corruptions, with his Master) will sufficiently clear both, in the opinion of all unbiassed judges, of the pernicious tenets laid to their charge. "When he was required by the Bishop, says this admirable writer, to abjure the doctrines he had taught, he refused to do so, lest he should wound his conscience by offending God; and, after his being chained to the stake, he solemnly protested three times, even when the pile was set on fire, that he had never taught the wicked opinions imputed to him, but always maintained the con-

* Hist. sui temp. lib. 2.
..f

trary: In a word, he breathed out his last gasp, complaining, that such things had been falsely laid to his charge, and that he had taught nothing but the truths of the Gospel *." This last testimony is so pertinent, that I cannot forbear repeating here a very striking expression of Erasmus, who, in speaking of the treatment of this noble Confessor, concludes with indignation, " that he was *indeed burnt, but not confuted.*" I am well aware, that the generality of Papists will reject the testimony of this great man, tho' a member of their own Church, for reasons which do little honour to Popery.

Besides the evidence above produced, in vindication of that much injured people, with respect to the purity of their faith and manners, Divine Providence has so ordered it, that, notwithstanding all the calumnies and forgeries of their adversaries, to give some color to such barbarities as Mahometans and Pagans would shudder at, several authentic records of their examinations, trials, and sentences †, have been preserved, which remain eternal monuments of their innocence, as well as of the wicked arts made use of by those outrageous Bigots, to prejudice the world against them. In short, to repeat my former remark, the indisputable

* Hist. Huffit. cap. 10.

† Many of these valuable records have been transmitted to England, and are deposited in the public Library of the University of Cambridge. Others are carefully preserved in Holland, Basil, Geneva, and elsewhere.

vouchers we have of the numberless villainies committed in those dark times, when Monckery bore sway, compared with similar transactions of a later date, too plainly evince, that Inquisitors have acted on the same principles, and made use of the same methods of conversion, with very little variation, in every age.

As I shall confine myself, in this letter, to the Massacres perpetrated in Italy and France, and even of these only mention some of the most glaring, without taking notice of the cruel treatment which the Albigenes and their brethren, by what name soever distinguished, were perpetually exposed to, in every part of Europe, where they had spread themselves; let us give a short detail of a few more facts, no less shocking, and confirmed by the same undoubted evidence with the preceding.

Notwithstanding the great numbers of this people, which the emissaries of Rome were continually cutting off, by every method which subtilty and malice could invent, till the close of the 15th century, they were not yet totally exterminated. It was therefore resolved in the Consistory, to make a general Massacre of the whole race, wheresoever they could be found. To promote so pious a work, Pope Innocent VIII. published a Bull, which authorized one of the Inquisitors, a Dominican Fryar, whose name was *Blasius de Bena*, to conduct and superintend the Holy War. This Bull enjoined a new Croisade to be preached up for the purpose aforesaid; which was done with that fervor

fervor and vehemence, which zeal, without knowledge and charity, always inspires. A prodigious swarm of bigotted Ruffians, headed by their ghastly General, took the field, and marched against the inhabitants of the vallies, who, having received some intimation of their bloody intention, had just time to fly to the mountains, or to hide themselves in caverns. As the poor forlorn creatures could not be easily forced from their lurking holes, the Croisaders, by advice of their Leader, filled up the entries with dry wood, which being set on fire, the flames burnt some, the smoak stifled others, and those few that could find a passage, threw themselves down among the rocks, where most of them were dashed in pieces. Those, who fell into the hands of these cross-bearing Savages, were killed without mercy; and it is farther affirmed by the most unsuspected historians, that, on this occasion, near fourscore infants were found within those dismal caverns, stifled to death in their cradles, or locked in the arms of their mothers.

As the persecutors of this people scarce allowed them a moment's respite, many were, not long after, hunted out, and ended their lives at the stake, without so much as the formality of a trial. About the same time, a multitude of their brethren, settled in the districts of Cabriers and Maringot, were put to death with a variety of tortures; and tho' *Lewis XII.* on being informed, that the things laid to their charge were mere calumnies, put a

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stop, for some short space, to these barbarities, within his dominions; yet in the reign of his Successor, *Francis I.* * the treatment they met with, was attended with such circumstances of inhumanity, as will be an everlasting blot to his memory. The miserable remains of this hated race in Piedmont, were exposed, without intermission, to the same outrages, especially under the Pontificate of *Alexander VII.* And we have a still fresher instance of their sufferings, taken notice of by Bishop Burnet in his Travels. The persecutions, in fine, which this people have undergone, only in this part of the world, were so long, so continued, and so violent, that those who have minutely searched into their history are generally agreed, that a million of souls at least were destroyed, from this blood-thirsty spirit, on the specious pretext of Religion.

The motive, which induced me to recapitulate such trite facts, will be a sufficient apology: it was to shew how little reason our adversaries have to boast so much of their Saints, or to

* *Prudencio de Sandoval*, a Spanish Bishop, who has wrote, in two large volumes, the life of the Emperor Charles V. altho' he severely censures the conduct of Francis, in other respects, yet highly extolls his zeal for the Catholic faith, and particularly for treating his heretic subjects with such extreme severity. Among other instances of the horrid punishments they suffered, I remember, he mentions one, with a peculiar approbation, viz. that of putting them in a kind of engines, and broiling them, as it were, by a slow fire, so that they might feel to some purpose, what it was to be burnt alive.

charge the Reformation with novelty. The Albigenes and Vaudois are the first Protestants we read of in Europe ; they are the most illustrious instance on record, of unshaken fortitude amidst so many fiery trials ; and the accounts transmitted down to us, of the doctrines they maintained, and the gross errors and idolatrous practices they condemned, an incontestable proof, that they had the same glorious design with our more modern Reformers, that is, of reducing the Christian Religion, which had been so horribly corrupted, to its original standard. Finally, it appears from hence, on the testimony even of their most implacable enemies, that there was a people, who protested against the innovations of the church of Rome, long before the days of Luther and Calvin, (to which Papists are taught to fix the æra of the Reformation *) that is, so soon as she not only degenerated so notoriously from her ancient purity, but began to tyrannize over the consciences of men, by imposing her new inventions, in direct opposition to the word of God ; consequently, that Protestants have antiquity on their side ; and she alone to be charged with novelty : to which let me add, that the very reasons given

* All the Popish Controvertists I have seen, who attempt to prove the indefectibility and infallibility of their church, are extremely anxious about this point. As the Catholic Church, say they, by which they always mean their own Party, never failed, nor could err, but remained the very same it was from the beginning to that age, what necessity of a Reformation ?

by Popish Writers to justify the barbarities of those times, sufficiently demonstrate the badness of a cause, which stood in need of such methods for its support.

To conclude with the reflections of a celebrated author, who published his remarks on the antient churches of Piedmont, in 1690 *. The church of Rome, as her own annals evince, has dyed her purple in the blood of these Innocents, ever since the 12th century : she has monopolized the trade of persecution, and can vaunt herself to have carried it on to such a degree, that none of that People are now to be found in their own country, except those she locks up in her dungeons, and reserves for capital punishment : never did she give a more incontestable evidence of her Antichristianism, than by her insatiable thirst of the blood of these Christians, who renounced her communion, for these six hundred years past, which she has made to run down like water, exterminating those by fire and sword, who were not moved with the empty noise of her anathemas : during this whole space, they have always been in the condition of sheep led to the slaughter, by their continual and uninterrupted martyrdoms ; maintaining that holy Religion, which her persecutors no longer professed, any farther than it could be rendered

* Dr. Allia published these remarks, about the time when the last persecution, mentioned by Burnet, was carrying on.

subservient to the worldly interest, the pride and lordliness of Popes and Ecclesiastics.

In my next, which will be very short, you shall have the remainder of what has occurred to me on this head. In the interim, I am, &c.

L E T T E R V I I I .

S I R,

ALTHO' there are numerous and recent instances of dreadful persecutions in various parts of Europe, yet as they do not so properly fall under the article of Massacres, I shall point out but two more of the latter kind, at the bare mention of which, Popery will appear in all its horrors. The first is that of *St. Bartholomew's Eve*, or, as it is frequently called, of the *Paris-wedding*, which will be ever remembered in France. De Thou, a Roman Catholic, and by far the honestest Historian which that kingdom ever produced, speaks of it as an eternal reproach to his Nation as well as Religion, and wishes that so execrable an act could be blotted out of the French Annals. How much the Pope encouraged and approved this expeditious method of getting rid of Heretics, let the Paintings witness, in the great hall of the Vatican, underneath which, these words were to be seen in capitals, *Pontifex Colignii necem probat*. Every one knows that Admiral Coligni was one of the most illustrious of the

Protestant Party, and in what manner he was assassinated, in breach of public faith and the most solemn oaths. A more treacherous and villainous murder was never perpetrated, even according to D'Avila's account, who cannot be suspected of the least prepossession in favor of the Reformed. The horrible slaughter of the unsuspecting Hugonots, which immediately ensued, and the uninterrupted persecutions which their descendants have been ever since exposed to, in that kingdom, are too notorious to need repetition.

The second instance more nearly concerns our own country. You will naturally conclude, that I am going to speak of the well-known *Irish* Massacre, wherein most of the Protestants, who had no suspicion of the cruel design, were butchered in cold blood. The encouragement the Papists had from Rome to undertake this Holy War; the blind obedience they paid to their ghostly Directors, who, in imitation of the blessed St. Dominic and his disciples, rushed about like Furies, with Crucifixes in their hands, exciting the Catholic Russians, by their own example, to shew no mercy to Heretics; the horrid outrages, and numberless methods of wanton barbarity then put in practice; all these circumstances bear too lively a resemblance of the shocking scenes of the ancient Albigenes and Vaudois, to suffer us to doubt a moment, that these modern Croisaders, the most ignorant, superstitious, and bigotted of any people on earth, were actuated by

by the very same spirit with their forefathers in Languedoc and Piedmont.

Not to enter on a detail of facts, which the histories of those wretched times have handed down to us; it will be sufficient just to intimate that the Popish inhabitants of that Island, who complain so heavily of hard usage at present, cannot be insensible, that, were it much harder, 'tis no more than what the laws both of God and man would justify. Are the hardships they complain of, to be compared, in any shape, to the thousandth part of what the Protestants suffered, such of them, I mean, as escaped the general carnage? The restrictions imposed on them, (tho' even these are now in great measure relaxed) are no more than necessary precautions to frustrate or prevent the like bloody attempts for the future; nor can those, who have so severely felt what Popery is, when it has once got the upper-hand, be ever too much on their guard. The treatment they met with, during the short reign of James II. and especially during his shorter abode among them, after his abdication *, is still fresh in
their

* Immediately on the decease of Charles II. every one knows, how excessively the Papists in Ireland were elated, and in what manner they began to shew their inveterate hatred to the Protestants, which had, for a while, been somewhat smothered. These latter were harrassed and oppressed a thousand ways, during the whole reign of James; and, after his abdication, nothing was heard of but robberies, plunderings, sacrileges, rapes, and public as well as private assassinations; all which were connived

their memories ; it has fully convinced them what they are to expect on another occasion, and that Popery can no more change its nature, than the Ethiopian his skin, or the Leopard his spots. Our Religion, which is founded on the Gospel, and not, like theirs, on human inventions, naturally inspires us with lenity and forbearance to those of a different persuasion ; but as it cannot be reasonably expected, that men of such uncharitable principles as Papists, should be capable of treating others with the same tenderness themselves, experience, common prudence, and self-preservation dictate, that they should be restrained, as far as possible, from doing farther mischief.

I remember to have had some discourse with an Irish Dominican about this Massacre, and having asked him, how any Religion, which pretends to the name of Christian, could justify such barbarities, he never offered to deny or extenuate the fact, but only insisted, that our accounts were greatly exaggerated, as it might

at, or openly encouraged, by Tyrconnel, the Lord Deputy. It is asserted, on good authority, that another general Massacre was proposed to this Tyrant, and rejected for no other reason, but because things were not yet ripe for execution. After King James's landing with French Troops, besides the innumerable instances of his aversion to the Protestants, he not only revoked the Act of Settlement, which entirely overturned the Constitution, but actually restored great part of the forfeited estates, to those Miscreants, who had been most deeply concerned in the Massacre of 1641, or to their descendants,

be

be doubted, whether the whole number of Protestants destroyed on that occasion, much exceeded an hundred and fifty thousand; to which he added with some warmth, that the poor oppressed Catholics had sufficient provocation for acting as they did. I was not at all surprized at this, having so often heard the same Massacre not only apologized for, but highly applauded. Indeed there is too much reason to believe, that the generality of Irish Papists at least, would make little scruple of acting the same scene over again, in case a favourable opportunity offered; for, as to its lawfulness, the Priests take care to quiet their consciences. For my own part, I have scarce ever conversed with one of the lower class of this bigotted people, and with very few of the better sort, who did not avow, or plainly enough insinuate, that they looked on the thing as a glorious action. Is it to be wondered at, that the ignorant rabble of this nation should be so unanimous on the point before us, when the most dignified of their Clergy have purposely wrote in its justification? 'Tis no longer ago than the year 1674, that one of their Titular Bishops published an Apology*, which has been since re-printed, wherein he defends all the outrages committed in that Rebellion, as the consequences of a *Just and Holy War*.

* Entitled, The bleeding Iphigenia.

To

To come to our own doors. Tho' the burning of so many Protestants, in Queen Mary's reign, does not properly fall under the denomination of a Massacre, and our adversaries will not allow us to call those cruel executions, by the name of Martyrdoms, yet I think, they serve to convince us, that Popery has no more degenerated, from its first establishment among us, than it has done in other countries; and, if we may judge from some of its later efforts, that the same spirit, which actuated its motions, near seven hundred years ago, still predominates here, and would certainly exert itself in the same manner, were it not for some obstacles. The truth is, modern Protestants do not so tamely yield their throats to be cut, as those of former ages; to which it may be in good measure owing, that we do not hear of general massacres in this. But, notwithstanding the times are changed, yet as we find by daily experience, that there is no change in the principles of Papists, what reason can be assigned, why they should not produce the same effects, when a favourable conjuncture offers? Their Priests, we know, have fuel enough in store, to keep up the flame of Catholic zeal, and that they apply the materials so skilfully, as to be under no apprehension of seeing it extinguished; consequently, that external moderation, which the want of power, not of will, forces them to put on, like a Serpent, which, tho' it sometimes appears motionless, is still fraught with the same deadly poison, and ready, on a proper

proper occasion, to dart forth its venom, is always to be suspected.

I am willing to think as favorably as I can even of Papists, but believe, it will scarce be doubted, that, should matters ever take the turn, which the united efforts of the whole Party have been so long driving at, *Smithfield* would soon be put to its old *Catholic* use, very different from that of buying and selling cattle; and as there is such a number of hands, which only wait for employment, perhaps we might see another *St. Bartholomew's Eve* in London, celebrated with the same bloody solemnity as that of Paris. Certain it is, that the vast increase of English Papists, especially in the Metropolis, for some years past, has long occasioned melancholy reflections; but those prodigious swarms of Irish Auxiliaries, which are continually flocking hither, have rendered the Body so formidable, that many thinking Protestants are now alarmed at it. The riots and outrages of this rabble, generally the dregs and outcasts of their own country, as weak in their intellects, as strong in their passions, and therefore the fittest instruments in the world for any desperate undertaking, tho' treated by some as a matter of trifling consequence, appear in a very serious light to those who are well acquainted with Popery, and judge of the tree by its fruit. This I can aver, that, on certain occasions, it is dangerous to pass by one of their chapels, where you may see three or four hundred assembled together, waiting for Mass, and

and the pious instructions which generally follow, in a language understood by the Congregation, which is more than can be said of their Divine Service.

Our Popish Bishop, whose remarks we have now before us, heavily complains, that the poor Catholics in England are most grievously oppressed, and live in a state of persecution. For my part, I do not conceive, how they can be indulged more than they are, unless the Legislature would be so complaisant as to repeal the laws which have so long lain dormant, and permit them to hear Mass in our Parish-Churches; since nothing can be more notorious, than that they hear it as often, and as openly as they please, every where else. I could never perceive any kind of grievance they labor under, except that of being restrained, in some degree, from persecuting others, which, it must be owned, is no small grievance to such as think it their duty to reduce, by force and violence, those whom neither persuasions nor anathemas can bring over. As to the rest, does not this very Titular Bishop, who exclaims so bitterly against our penal laws, exercise his Episcopal Functions with as little reserve as if no such laws existed? Who hinders him, or any of his Priestly Assistants from making daily Proselytes, and erecting new Mass-houses for their reception, where the Offices appertaining to the national Clergy, particularly those of Christenings and Marriages, are solemnly performed, and public Registers

Registers * kept of the same? Nothing, in fine, seems wanting to support the dignity of their Hierarchy, but the revenues possessed by the legal Incumbents: the want of these is undoubtedly another real hardship; nor do I see how it can be well removed, till they get a Prince to their own heart's desire, who may put things on the old footing, agreeable to the Plan presented to King James II. In the interim, considering how matters are circumstanced, it would, I think, be prudent to dissemble their impatience a little, and not to shew their teeth before they are able to bite.

I shall add but one remark more, with regard to Massacres, whether ancient or modern, foreign or domestic: in these Father Ch-ndl-r seems to allow, that some scandals (the gentle term he uses for the most shocking barbarities) may have happened; yet, to clear his Church even from this slight imputation, he affirms,

* To what end such Registers can serve, especially in cases of marriage, is a mystery to me, since they cannot be produced in a Court of Justice; unless they are preserved, in expectation of the day, when they shall be repositied in our Parish-Churches, and there referred to, as authentic vouchers. Some of these Registers were unfortunately consumed, when the late Sardinian Chapel was burnt; the loss of which is much more regretted by our Papists, than that of all the religious trinkets, so necessary to what they call Divine Service. Several of these good Catholics, who had flocked together on that occasion, in Lincoln-Inn Fields, had the impudence to insinuate, that ~~this~~ Chapel had been maliciously set on fire by Protestants.

that

that such scandals are not to be charged to the score of Religion, but to human or worldly motives. I perfectly agree with his lordship, that Religion, in the proper sense of the word, had no share in the matter; since it is clear enough, that those, who were capable of such enormous villainies, had no Religion at all: yet still it is equally clear, that Religion was always the pretext, I mean the Popish Religion, which, in this respect, more detestable than that of Mahomet, alone authorizes the most unchristian and inhuman methods for the extirpation of Heretics, that is, of every soul whose conscience cannot yield to its unwarrantable impositions. The history of those very scandals he speaks of in such soft terms, has long ago satisfy'd the world, that there is nothing so atrocious or execrable, which the pretended Vicars of Christ have not put in practice to maintain their usurpations.

In my next, I shall examine what is offered in vindication of Queen Mary's conduct, particularly with regard to the burning of Archbishop Cranmer, and am, &c.

L E T:

L E T T E R IX.

S I R,

AS the Douay-Pamphlet before us, was chiefly intended for the use of Papists, and, for this reason, never sold in public, but handed about privately, you will not be surprized, that its author should have had the effrontery to assert, that more blood has been shed by Protestants, on a religious account, for these two last centuries, than by the Roman Inquisition, from its first institution.

Now in order to clear up this point, it will be necessary to observe, that the words, *Roman Inquisition*, seem confined here to the particular Tribunal, now existing at Rome, which is allowed to be less severe, at least with regard to public executions, than the same kind of Court in other countries, especially with regard to the Jews, whom, for secular ends, it tolerates. Yet even this mild Tribunal is terrible enough, according to Father *Piazza's* account, who was one of its Vicars, or delegate Judges. Among other instances of its injustice and cruelty, he mentions that of a poor Italian Priest, who, having been apprehended on a mere suspicion of Heresy, was so terrified at the treatment he met with, that he grew distracted. What he adds on this head, is still more shocking, *viz.* that the officers had seized the wrong person; upon which, the wretched Priest was turned adrift

adrift to shift for himself. This Tribunal; in short, like all other Holy Offices, which are superintended and directed by the *Supreme and Universal Inquisition at Rome*, is ever to be dreaded, as it retains an absolute power over every delinquent, whether real or pretended, guards an impenetrable secrecy in its processes, condemns without appeal, and is arbitrary in its punishments. The truth is, notwithstanding its public executions are so rare, yet, as to its private ones, there is too much reason to believe, that they are little less frequent than elsewhere; since so many, like the beasts who entered the Lion's den, are seen to go in, and so few to come out.

However, to remove all ambiguity, let it be noted, once for all, that, as the term, *Papery*, is never confined to the immediate subjects of the Pope, but extends to those of every nation, who adhere to that new system of Faith, which distinguishes Papists from all other Christians; so the term, *Roman Inquisition*, not only comprehends every Tribunal, which derives its authority from Rome, but likewise all the anti-christian methods, which that ambitious Court has taken itself, or induced others to take, in every age and country, to force the world to embrace, for divine truths, the many false doctrines, idolatrous practices, and shameless forgeries, whereon its grandeur is built.

Having already given my sentiments on the charge brought against Protestants, with respect to Massacres, I shall say no more on this head,

than that those, who can swallow the worship of Images, and Transubstantiation, as articles of their Creed, have at least as much reason to believe this, as they do every thing else, which their *God-makers* * are pleased to impose on them. I am sensible it will be labor lost to ask our mitred Apologist, who pretends to be so well acquainted with the history of his own country, what massacre Protestants ever made of Papists. Perhaps he will call by this name, the execution of a few persons, who were legally tried, and convicted of treason. These, it is certain, are the only instances on record; and even among these few, was any one ever committed to the flames, purely for being of a different religion from his Judges? Did not Dominic alone cause more blood to be shed, on a religious account, than fifty Nero's and Dioclesians?

Such Apostles as Father Ch-ndl-r, and good Father B-tl-r, whose interest it is to keep their flocks in the grossest ignorance, may call the accounts of those horrid massacres I have enumerated, gross mis-representations; but let me tell these zealous Propagators of Popery, they are infinitely better attested than any of the miracles attributed to their new Saints, not excepting those of *Monsieur* St. Anthony of Lisbon, or *Madam* St. Catharine of Sienna †, with

* See Letter XX. and note in Letter XXIII.

† A most ridiculous custom prevails among the Spaniards and Portuguese, who, to express a more than ordinary respect

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with some others I could mention, who owe their Saintship, if not their very existence, to stupid credulity, or bare-fac'd imposture.

You must have remarked, no doubt, that the Douay-Critic, after mentioning the cruelties of Henry VIII. immediately passes to those of Queen Elizabeth, without taking notice of her Predecessor, whose lenity, if our records are to be credited, we have no great reason to boast of. But have a little patience, and you will find he has not forgot her.

"The reign of Queen Mary, says he, is always the burden of the song, in this charge of blood and cruelty. It is much to be wished, that it had not been stained with such a blemish. However, several circumstances shew the cause to have not been purely religious, but complicated with crimes against the State, especially those of illegal plunderings and rebellion. For, when Henry VIII. and Edward VI. seized many of the church-lands into their own hands, both their Commissioners and private persons who embraced or favoured the *new Religion*, plundered great part of the goods of the churches and monasteries, for their own use.—

spect for their modern favourite Saints, are not content to style them simply, *Santo* or *Santa*, but always add, *Señor Santo*, or *Señora Santa*; i. e. Mr. or Madam St. such a one; an honor I never knew given to the Apostles, or to any of the ancient Saints, who are grown so much out of vogue, that few or none visit their Altars, or make them any offerings; nor did I ever see their images carried in procession.

Some

Some of the Ministers of Queen Mary had, *probably*, these excesses fresh in their memory, and perhaps imagined, few of the *Gossellers* (as they called themselves) innocent. Moreover, treasons and rebellions were a more provoking circumstance. *Cranmer* and *Ridley* had been ringleaders in the conspiracy to exclude Queen Mary from the Crown, and to place it on the head of Lady Jane; on which account, when *Cranmer* declared, that he was ready to profess the Catholic religion, he was answered, that this would not save his life. Queen Mary also remembered, doubtless, the treatment she and her mother had met with from his hands. So that this ought not to be regarded as a case merely of religion. Moreover, the principal ringleaders of the *new* religion in England, stirred up more rebellions; and carried on more conspiracies against that Queen, during her short reign, than were raised under Queen Elizabeth, during a reign nine times as long, as Dr. Baily takes notice. After all, the executions in her reign, on account of religion, have been exaggerated beyond all bounds. Mr. Collier, in his Historical Dictionary, under the name, *Fox*, thought it necessary to give this caution, that *Fox*, the famous Martyrologist, was a careless writer, who gathered his accounts from people who could not be trusted; and that some, whom he mentioned to have suffered death, were living when the first edition of his Acts were published; which obliged him

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to hasten a second edition, in which he omitted their names.—Many recorded here as Martyrs, died for Treason, or in open rebellion, as is proved both by Father Parsons, and by *Alanus Copus*, alias *Nicholas Harpsfield*, who shew Fox to be a vender of Fables. — In fine, Queen Mary was much the most *tender and merciful* of the whole race of the Tudors. Protestant Writers bear testimony to her extraordinary *devotion and piety*, which virtues were the effect of her sincere religion. The blood, which was spilt by her authority, will always tarnish her history; and Traitors ought to have been impeached for their crimes against the state, and not for their religious principles.” —

However satisfactory this apology may appear to Papists, there is not, I am persuaded, a single Protestant in the three kingdoms, who, on reading it, will entertain a more favourable opinion of this Catholic Princess. Our writers do indeed bear testimony to her extraordinary devotion and piety; and to this very devotion and piety it is, that they impute her infamous breach of faith to those whom she had so solemnly promised liberty of conscience to, and the many barbarous executions, during her short inglorious reign, as the natural effect of a religion, to which she was so immoderately bigoted; a religion, which teaches its followers to keep no faith with Heretics, especially when the interest of the church is concerned, and which justifies their extirpation by the most inhuman

human methods *. If this Queen is to be reputed the most tender and merciful of the whole race of the Tudors, for such actions as these, which chiefly distinguish her character, she must have had very different notions of tenderness and mercy from the generality of mankind, or, to speak more properly, she must have had the same idea of these virtues, as Spanish, Portuguese, and Italian Inquisitors.

The cause, we are told, of her proceeding in so rigorous a manner, was not purely religious. Be it so. Yet still, it is granted, religion had some share, and, as far as we can judge from every concurring circumstance, the principal share too, in the cruel treatment of Protestants, whatever offence they might have given in matters of another nature. The Queen, it seems, was not a little exasperated at illegal thefts and plunderings; and some of her Ministers *perhaps* imagined, that few of the *Gospellers* were innocent. If these men therefore were really found guilty of such robberies, why were they not hanged as Thieves? And what reason can be assigned, except their religion, why they should be burnt alive as Heretics? Was the bare imagination of a prejudiced Ministry, a sufficient motive to condemn such delinquents

* The treatment of John Husse and Jerome of Prague, at the Council of Constance, is an instance not unsimilar to the present. Every one knows, that these illustrious Confessors, after having received the Emperor's safe-conduct, were most perfidiously burnt alive, in virtue of this Catholic principle, which was then established.

to the cruellest of all punishments, which, in cases of theft, was at least as illegal as their plunderings?

From hence it is evident, that their greatest crime was that of being Gospellers, which name, as our Popish Bishop informs us, they called themselves by, tho' he repeats it, by way of irony, as well as that of the New Religion, which his whole party are taught to bestow on every one, who will not join in their idolatrous worship. Let him scoff as long as he pleases: we glory in the title, as it shews from whence we derive our Religion: we do not pretend to trace it higher than the time of Christ and his Apostles; in which respect, we readily grant, that Papists have the advantage of us, in point of antiquity, since the greater part of their innumerable ceremonies, and many of their fundamental doctrines also, may be evidently traced from the Pagan Superstitions *, which are allowed to be older than Christianity. And as to all other points, wherein they differ from us, whether they owe their establishment to the Council of Trent, be their date ancient or modern, or in what manner soever they have been introduced, one thing we are undoubtedly

* It may not be amiss to note here, that the grand title of *Pontifex maximus*, which the Popes chiefly use on their coins and medals, is the same; which the old Roman Consuls and Emperors bore, who were High Priests of Jupiter; and, as to the other title of Universal Bishop, which they seem most fond of, it is generally allowed to belong to the Fore-runner of Antichrist.

fare of; that they have no foundation in the Gospel.

We are farther informed, that this tender-hearted Queen was particularly offended at Cranmer and Ridley, who had been ring-leaders in the conspiracy to exclude her from the throne, and that she also remembered the treatment both herself and mother had met with at the hands of the former, in the affair of the Divorce. Does it not plainly appear from hence, that the extraordinary virtues of this devout Princess were blended with the vilest passions; that she resented the affronts shewn to herself, at least as much as those to her Religion, and was actuated no less by the spirit of revenge, than of zeal; tho' the latter, as the sequel evinced, got the ascendant, or at least served as a pretext to gratify her private resentment to the utmost stretch, by bringing so hateful an object to the stake, who might otherwise have stood some chance of dying on a scaffold?

Be this as it will, nothing can be falser than that Cranmer was the ringleader of the party, who were for excluding Mary from the throne; since it appears that he signed the resolution of the Privy Council with reluctance, and not till after repeated importunities, tho' he could not but foresee the fatal consequences to himself, should that Princess ever come to the throne; and, as to the old affair of the Divorce, which the pious Queen so well remembered, there are sufficient grounds to believe, that he

had acted in it from a principle of conscience; as the marriage of her mother had been judged by the ablest Divines in Europe to be inconsistent with the laws of God, which none but Popes ever dared to dispense with. It will not be disputed, that these matters served to aggravate his case : however, it is not improbable, that they might have been overlooked in him, as well as in others equally obnoxious, had he not been so instrumental in promoting the Reformation, and giving such a mortal blow to Popery, by causing the Bible to be translated into the vulgar tongue ; a crime never to be forgiven. So that, upon the whole, I think, it would be doing injustice to the memory of this priest-ridden bigoted Princess, to place the inhuman treatment of that great Prelate, as well as of many others, who were never charged with the least crime against the State, to any other score than that of her religion.

Cranmer, it is acknowledged, had his weaknesses, and so had the greatest saints, not excepting Peter himself, whom the dread of Jewish Priests, no less vindictive and blood-thirsty than the Popish, and who, like these, placed the sum of religion in mere trifles and external rites, *neglecting the weightier matters of the Law, justice, mercy, and truth*, tempted to deny his Lord. What wonder then that the hoary Primate, sinking under a load of years and afflictions, abandoned by all his friends, surrounded by none but his implacable enemies, treated in the most ignominious manner, deluded,

deluded, on the one side, with hopes of life, and terrified, on the other, with a prospect of the cruellest death; what wonder is it, I say, that, in this distressful situation, he should at length be induced to a compliance, extorted from him by every kind of artifice and rigor, which the keenest malice and most diabolical subtlety could invent? Their design undoubtedly was, to render his fall the more conspicuous, by thus exposing the frailties of one of our first Reformers, and thereby bringing a reproach on the Reformation itself. But here they found their malice disappointed. The venerable old man approached the stake without trembling: he died with the meekness of a Saint, and the courage of a Martyr, pouring out his soul in prayers for his murderers; and, to shew how sincerely he repented of what he had done against the dictates of his conscience, he extended his right hand, (that *unworthy* hand, as he called it; which had signed the recantation) and undauntedly saw it burnt off, before he expired. This amazing instance of fortitude is attested by Monsieur *De Thou*, and other cotemporary historians. We no longer remember his frailties, but are struck with admiration at the glorious exit he made, and never think of his sufferings, without detesting the perfidy and cruelty of those who brought him to the fiery trial.

One Dr. Bailly, we are informed, takes notice, that there were more plots and conspiracies against this Catholic Queen, during her short

short reign, than against Queen Elizabeth, during a reign nine times as long. Whoever this Dr. Bailly is, I shall only repeat my former observation, that, as our Historians of the most undoubted authority, and all our public records give him the lye, we may presume, that the Douay-Apologist would scarce have produced such a voucher, had his remarks been intended for the instruction of Heretics, that is, of such as make use of their own senses; which a thorough Papist cannot possibly do. And as to what such men as Father Parsons *, and Alanus Copus, *alias* F. Harpsfield, assert of the matter, you may judge what degree of credit they deserve, when I acquaint you, that they were not only both Jesuits, but declared enemies to the Queen's person and government, having taken indefatigable pains in writing seditious Libels, fomenting Rebellions, and using all means possible, both open and secret, to subvert the Constitution.

With regard to Fox, the Martyrologist, the care he took to leave out, in a second edition of his Acts, the mistakes he had committed in the first, sufficiently acquits him of any inten-

* This man, who is so idolized by our Papists, was educated a Protestant, and had been a Fellow of Baliol-College in Oxford, from whence he was expelled, on being detected of falsifying the college accounts and cheating the Students: upon which he went abroad, and, being found to have the qualifications necessary for a thorough-paced Jesuit, was admitted into the Society, and became, ever after, a plague to his country.

sion to deceive his readers; so that this very instance produced against him, redounds greatly to his honor, since it shews, he was not ashamed of owning himself in the wrong, so soon as he discovered his error. And supposing him to have been ever so grossly mistaken, what is this to the Church of England, whose doctrines are built on the solid and immutable basis of Truth, and need not, like those of Rome, fictitious Saints and Martyrs for their support? Had Popish Writers acted with the same candor and sincerity as Fox, what an infinite number of their bulkiest Martyrologies and Legends of Saints, would have been reduced to a very small compass, or dwindled into nothing? How many genuine books have they designedly corrupted! How many spurious ones imposed on the world for genuine, to keep their new Gospel in countenance! And tho' the cheat has been so often detected, what instance is there of the Church of Rome, by whose encouragement such palpable forgeries were published, having ever acknowledged or retracted one of them *?

* This charge has been made good by innumerable authors, many even of the Popish Communion. I shall mention but two, which now lay before me. The first is entitled, *Roman Forgeries, or, A true account of false Records, discovering the impostures and corrupted authorities of the Church of Rome.* Printed in 1673. The second is, *A treatise of the corruptions of Scripture, Councils, and Fathers, for the maintenance of Popery.* By T. James, Keeper of the Bodleian Library. 1688.

Can

Can any thing be more ridiculous than to assert, that the executions, during Queen Mary's reign, have been exaggerated beyond all bounds, because the first account Fox gave us; of the sufferings perhaps of five or six persons, happened to be ill-grounded? That a great number were burnt, purely on the score of their religion, and that others, charged with crimes against the State, underwent the same punishment, for no other reason but because they were Protestants, is universally acknowledged. Even these, be they few or many, and supposing them really guilty of Felony or Treason, yet, being treated as Heretics, must be allowed to have suffered in the cause of Religion; consequently, Fox is not to be censured for having added them to his list of Martyrs, since it was neither their Felony nor Treason, but their Religion alone, which brought them to the Stake.

To soften the scandal a little, which the foregoing apology must naturally raise in those who have a right notion of Christianity, our good Bishop wishes that Queen Mary's reign had not been stained with such a blemish, and even adds, that the blood, spilt by her authority, will always tarnish her history. Now as christian-like as these words may seem, they are so very uncatholic, that there cannot but lurk some Jesuitical distinction or mental restriction at the bottom. To a Christian, I allow, or even to one of common humanity, such proceedings must appear in a most hideous light; but to a good Catholic, (which, tho' a most

most honorable title once, at present means nothing else but a Papist, in the vulgar acceptance) they must appear in a quite different view. Every Papist is a persecutor of Heretics from principle; and is there the least probability, that such a one, especially a Priest, whose business it is to fix this principle in the minds of others, should disapprove any method which may be judged expedient for the extirpation of Heresy, that is to say, by destroying the persons of Heretics or Protestants; the only method hitherto found out, of confuting their doctrines?

The whole Catholic Party indeed have some reason to wish, that the numerous instances of the zeal of their darling Princess, had not been so authentically recorded, since notwithstanding all their present artifices, and great success in gaining unwary proselytes, they still find by experience, what an irreconcilable aversion the memory of her pious barbarities has raised in the bulk of our people, to the very name of Popery. But, however the blood, spilt by her authority, may tarnish her history, in the eyes of Protestants, which it certainly will to latest posterity, yet every true Son of the Church of Rome, looks on it, and must unavoidably do so, as one of its brightest ornaments. In a word, the very apology offered for this pious and merciful Princess, only serves to convince us of the dreadful effects of a Religion, whose tenderest mercies are cruel: this nation will ever have reason to bless God, that he took her

her away so soon; and cannot pray too earnestly that we may never more experience the effects of Popish Piety and Mercy.

Having thus complied with one part of my promise, as far as concerns the Marian Persecution, the other part remains to be considered; to wit, the charge against Mr. Bower, which, in my next, shall be brought to the test. I am, &c.

L E T T E R X.

S I R,

IN examining the charge brought against the Historian of the Popes, as laid down in the Douay-Pamphlet, it may not be improper to observe in the first place, that, notwithstanding he has been so often accused in public, especially by his Protestant Antagonist, as a Jesuit in disguise, the Titular Bishop always treats him as a wicked Apostate both from his Church and Order: consequently, it may be presumed, that, however exceptionable his Conduct may have been in other respects, he is no Impostor in this; and, I think, it ought to be farther considered, that the man, who has taken such pains to expose him, is the very same person, who has taken no less pains to expose our first Reformers.

Among the various indictments brought against Mr. Bower, by the Vindicator of the Marian

Marian Persecution, he is particularly charged with the heinous sin of *Matrimony*. According to the notion of this spotless mirror of continence, no temptation, tho' ever so violent, can possibly excuse the breach of a solemn vow of Celibacy; for, as he assures us, 'tis no difficult matter to live chastely in this state, if proper means be made use of. Now what are the means which produce such powerful effects among Papists, more than among those of any other denomination? The principal, it seems, is Fasting, which, in the Popish sense of the word, implies a quite different thing from its obvious meaning. Every one knows what Protestants, Greeks, and all other Christians, nay, even Jews and Mahometans, understand by this term, and that their Fasting consists in a total abstinence from food; but among our modern *Catholics*, (who, by the way, are full as *particular* in their religious practices, as they are in their Creed) it consists in nothing else but a distinction of meats, and, generally speaking, is the most exquisite luxury which their circumstances will afford: for, provided the single article of flesh be abstained from, they are at liberty to indulge in every other kind of dainty, without breaking this precept of their Church. Can you desire a more effectual remedy for allaying carnal concupiscence, than to fast twice a-week on the choicest fish, with good rich sauce, &c. and a bottle of wine; or some other exhilarating liquor, to wash it down, and such-like austerities? I have often
had

had the honor, or, to speak as a Catholic, the merit of having fasted with them in this manner; and nothing can be more pleasant than the rules which the Jesuits have given us on this point *.

But, as to the article of Marriage, since the Satirical Reviewer, who seems to be more intimately connected with his Lordship, than the title of his pamphlet imports, has brought the same charge against the Historian, and treated him with greater severity, or at least in fouler language, I shall drop the Bishop, and return to the Man of Business, who, agreeable to the character he assumes, of a Merchant or general Trader, lets nothing escape him, which he thinks may turn to account, tho' it carries him out of the common road of his traffic. This man, after having lashed our scriblers for their impudent reflections on the Holy Office of Portugal, after leading out the Jews or New Christians in an Auto de fe, and from thence safely conducting them to the Stake, where, to our unspeakable comfort, we are informed, that, should their case ever happen to be our own, *burning alive*, with regard to its duration,

* There is little or no difference among the Romanists, between their days of Fasting and Abstinence; for tho' in the former, their Church seems to forbid one meal, yet it allows a comfortable afternoon's collation: and, as to wine or any other liquor, the Jesuits insist, that, besides their *parva quantitas* of food, which, among us, would pass for a tolerable good meal, a man may drink as much as he pleases, without breaking his Fast.

as little more than a flea-bite; after all these preliminaries, I say, he drops the subject all on a sudden, and, to our great surprize, abruptly falls foul on Mr. Bower, whose conduct seems to have no manner of connection with the title of his Review.

“ Suppose, says he, an Englishman should take himself to Rome, in a fit of devotion, embrace Popery there, for a morsel of bread, turn Jesuit for convenience, and vow eternal *Celibacy* to God, for temporal preferment; suppose the rage of disappointment, or *calls of the flesh*, should bring him back to London; tho’ he declared himself a Protestant, much more from hunger than conscience, rather railed at Papists, no impose on Protestants, than from aversion to Popery, and, with religion on his tongue, cherished impiety in his heart; yet, while he gave us no proof to the contrary, we might think of him favorably. But surely he could not hope to steal into our esteem, by imposing on our credulity with palpable falsities.”

“ He might palm upon us, for a while, a common Country-School-master for a Professor of Eloquence, a little Italian Seminary for a grand University, nay, and even a Jesuit for (what a Jesuit can never be) an Inquisitor; they are impostures we are not obliged to swallow. But, surely he could not expect to gain our esteem, by violating, in compliance to the *flesh*, a solemn promise made to God; nor could he, methinks, by such perfidy, hope to pay his Court to the Church of England, a

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Church, (which the late Archbishop of York wisely remarked to *another particular Profelyte*) whose moderation, in obliging none either to marry or live single, does not thereby mean to encourage infidelity and breach of vows made to the great Creator, whom all Churches adore."

"And yet such a one might be winked at, whilst he left us the power of winking: till the Impostor was detected, we might think him found at heart. But if time discovered him, in the end, to be an Hypocrite and a Cheat; if, not content with vaunting honors he never possessed, in hopes of acquiring our esteem, he wanted merit to earn; not content with defaming the party he disowned, the better to betray the side he professed, and, Judas-like, to impose on both; not content with telling about fables of self-condemnation, to fifty different persons, fifty different ways, and fifty to deny them all, when he had done; if, not content, I say, with all this, he broke his promise to God, and his faith to two churches, privately sued for favor to Jesuits, whilst publicly disclaiming all intercourse with them, and secretly wrote for, and courted the absolution of Popes, whilst he openly *abused them in print*: could such a prevaricating Caitiff deserve credit from men, or favor from Heaven? — What tho' the lenity of our laws might suffer such a wretch to enjoy his dissimulation with corporal impunity? Could his own harden'd conscience secure him from self-condemnation, or our stupidity

Stupidity protect him from merited infamy? Is there a mortal of sense, with an heart still untainted with the rot of hypocrisy, and a mind still ungalled with the illusion of prejudice, but must condemn the three-fold Impostor to everlasting contempt?" —

I have been at the pains of transcribing all this sublime Fustian, the meaning of which might have been expressed in half a dozen lines, not only as it so well answers the author's title of a professed Satyrist, but plainly enough discovers from what hand it came. This polite writer had already given us a specimen of his rhetorical talent, as well as great charity, in the character he has drawn of the New Christians of Portugal: both indeed are such master-pieces in their kind, that 'tis hard to say, which deserves the preference. All that can be gathered from this rhapsody, is, that the Reviewer has gleaned up every thing laid to Mr. Bower's charge, whether with or without foundation, and not only aggravated every circumstance, but added something of his own invention, to render him as odious as possible. It may be easily perceived, without entering on a minute discussion of particulars, that he boldly asserts, as the most indubitable facts, not only such things as 'twas morally impossible for him to have been acquainted with, but many also, which he must have known to be absolute falsehoods. To make short work with the Historian, he dives into his inmost thoughts, and, having explored the darkest

recesses of his heart, finds every thing there so foul and polluted, that he will not allow him one single moral virtue, not a single quality but what every man ought to be ashamed of. Every action of his life, we are assured by this *Searcher of hearts*, is to be imputed to sinister design, fraud, and artifice; his whole conduct, from earliest youth to grey hairs, an invariable scene of hypocrisy, perfidy, and impiety.

This is the analysis of that verbose and laboured Déclamation, as far as I can make of it; on which head, I shall only repeat the remark of several judicious persons, to wit, that, as the Historian's Protestant Antagonist has founded the main substance of his charge on the authority of this choice piece, which so nearly resembles the Douay-Pamphlet, it ought to be noted, that neither of these testimonies are of the most exceptionable kind in the present case; since the author of the one is an *avowed*, and the other a *concealed* Papist, if a man may be said to conceal himself, who so visibly discovers the mask he has put on. To which let me add, that few Protestants will be much prejudiced in favor of such evidence, when they consider, against whom it is produced, and that the latter is an advocate for the cruel executions in Queen Mary's reign, and the former for those of the Portuguese Inquisition.

You will ask me, no doubt, to what purpose all this abuse and ribaldry? What has the conduct of Mr. Bower to do with the absurd
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accounts of the Earthquake at Lisbon, or with the Jews, the *Autos de fe*, or Holy Office of Portugal; which are the subjects promised by the Satyrist in his title-page, and the only ones, which the buyers of his Second Part expected from him? Has the Historian, in any part of his work, made uncharitable reflections on the sad catastrophe of that city? Has he said a single word in favor of the *new* Christians, or any thing which could give offence to the *old* ones of that kingdom? No. But then he has done full as bad: for tho' he has not mentioned the Inquisition of Portugal, he has painted, in the foulest colors, another Tribunal, near of kin to it; and, which is still more aggravating, has not only exposed the corruptions of Popery in general, but even had the impudence to attempt subverting what Bellarmine calls *the sum of Christianity*, that is, the universal monarchy of the Roman Pontiffs, and to wrest the scepter they have so long wielded, out of their hands. Can a Papist desire a more flagrant instance of perfidy and impiety than this, in a man who was once a *professed Jesuit*?

When the reproaches cast on Mr. Bower are viewed in this light, they will not appear so very impertinent, nor foreign to the Satyrist's main scope and design, which was to lessen our aversion to Popery, by discrediting the man who has wrote so much against it. Indeed it cannot be doubted, that the Historian's work, whether well or ill performed, has most grievously provoked the whole party; since other-

wife it will be hard to conceive, why they should make such bitter exclamations about the matter. Could any thing be more natural than for Popish Priests, who are so deeply interested in the dispute, to vent their indignation by such ways and means, which, tho' ever so unjustifiable in themselves, are deemed meritorious, when the Catholic cause requires it? Besides this religious motive, the zeal of our Satyrist was not a little raised by views of private interest * ; and since, from this last weighty motive, he has so plentifully bespattered the whole British Nation, whom he describes as a race of the vilest miscreants that God ever left to their own conduct, Mr. Bower may comfort himself, in being abused with so much good company.

Having thus cleared up the seeming impertinence of the Reviewer's unexpected attack on the Historian, I shall not attempt to confute the various charges brought against him, many of which sufficiently confute themselves, and consequently the rest ought to be reputed equally groundless, till we see them supported on better evidence than that of Popish Priests and Jesuits. However, I cannot avoid taking notice here of the fresh compliment paid to the Church of England, with regard to vows of perpetual Celibacy ; on which head, it is strongly insinuated, that both Churches are per-

* This passage is explained in the subsequent letters, wherein the comparison between the English and Portuguese Nations, in point of Morality, is examined.

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fectly agreed; which is just as true as that our Court of Doctors Commons resembles the Inquisition. The Satyrift, who has so excellent an hand at drawing Parallels, in order to confirm what he says by facts, is pleased to favor us with a little anecdote, relating to another Profelyte, (*the deceased Dr. Aspinwall*) who had not only renounced Popery, but, altho' a Priest and a Jesuit, had broken, it seems, his solemn vow of chastity, and been equally guilty with Mr. Bower, of the crying sin of Matrimony.

This same Doctor, we are told, was severely reprehended by a late *Archbishop of York*, for his sacrilegious breach of vow, and having the fear of God so little before his eyes, as to take to himself a *Wife*, or rather, (as Father Kingsley's explains it) a *Whore*: for you must know, that, according to this sort of Gentry, who say no more than what their Church expressly teaches on this point, the *Wife* and the *Whore* of a Clergyman are synonymous terms. Hard fate indeed of Popish Ecclesiastics! That the very remedy, which Heaven has prescribed for all other men, when applied to them, should be converted into deadly poison! Nay, which is still harder, that the only circumstance which renders the gratification of our natural desires, a virtue in the Laity, should so entirely change its nature in a Priest, that those very liberties he is permitted to indulge, *out of marriage*, become an unpardonable sin *in it*! Those liberties, I say, which are permitted, or

at least accounted but venal transgressions: for, as to the gross act itself, and the brutal pleasure thence resulting, those in Holy Orders need not be informed, that the old Roman Canonists and modern Jesuits, allow even a Priest to gratify the calls of the flesh, with little or no scruple.

In giving us the above-mentioned particular of Dr. Aspinwall's life, it was prudently done to refer us to a late Archbishop of York; as 'tis no easy matter to bring a man from the other world, to attest whether the fact be true or false: tho' if a Popish Archbishop be meant, (for such, I assure you, there are among us, as well as Popish Bishops) there was no necessity of telling us what all the world knows to be the catholic doctrine on this point. It is indeed most probable, that the rebuke was intended as coming from the mouth of a Protestant, because this best answered the purpose; on which head I shall say no more than that he, who can persuade himself, that such a Prelate was capable of talking in this strain, to one who had been forced, contrary to the laws of God and Nature, to make a vow of perpetual Celibacy, may believe that the Doctor died a Papist. The vows we are speaking of, may well be called *forced*, since the Church of Rome peremptorily enjoins them, as the necessary requisite of Holy Orders, on the unreasonable supposition, that no married man is properly qualified for the Ministry, which is not only repugnant to the practice and experience of all other Churches,

Churches; but even to that of their own, before it became so horribly corrupted.

With regard to the much-injured Doctor, I believe, it sufficiently appears to the world, that the Papists, notwithstanding his apostacy and pretended sacrilege, would have suffered him to rest quiet in his grave, had he never had any connection with the Historian. Whatever motive, in short, this latter may have given for so much clamor, many persons, who were far from prejudiced in his favor, are at present not only inclined to judge on the most charitable side, but even convinced, that the groundless aspersions, raised on the *Deceased*, had no other view but to give a more specious appearance to the prevarications charged on his *Living Friend*. But, to return to the subject we were just upon.

What, after all, is this Priestly Celibacy, so much vaunted of, in the Church of Rome? Is it not still found, and has it not been found, by the experience of many ages, to be a state which exposes to numberless temptations, a source of the most horrid disorders, as some of their own Popes have acknowledged? That Jesuits, Priests, and Fryars, should speak with such abhorrence of the holy state of Matrimony, is no great wonder, since they assume to themselves the liberty of quenching their libidinous flames, in any other manner than that which God has appointed. There are among them such Casuists as blush not to avow, in express contradiction, to St. Paul, as well as to the
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light of Nature, *that 'tis better to burn than to marry* *. These patterns of angelical purity, notwithstanding their licentious maxims and more licentious practices, would have the world believe, and often conceal their vices with such exquisite hypocrisy, as to persuade their credulous followers, that they are not composed of the same frail materials, nor liable to the same passions with other mortals. They eat, they drink, they sleep, they divert themselves, and generally live more at their ease than other men; and yet corrupt nature never raises the least carnal emotion in their breasts, notwithstanding the violent temptations they are perpetually surrounded with, and which, instead of shunning, they throw themselves in the way of, and purposely seek out.

The Douay-Author has been so kind as to inform us, how all this may be easily accounted for; but the generality of mankind are not quite so charitable in this respect, as the Bishop. They scruple not to call these pretended Saints by their proper names, that is, Hypocrites, Cheats, and Impostors, who frequently commit more criminal excesses than such as pretend to

* That the most admired Casuists of the Society maintain this doctrine, (which is embraced by too many of the Popish Clergy, especially the Regulars, who pretend to stricter lives) evidently appears from the fifth letter of a Jesuit to his Pupil, which I send you, with five others inclosed; tho' it contains but a small specimen of what they advance in favor of lewdness. The very Stews would blush at some instances which might be produced on this odious subject.

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no religion at all. It is no secret that those Votaries of Chastity have found out the art of indulging the calls of the flesh, by such means as are entirely exempt from the cares and incumbrances, wherewith the married state is attended. Their detestation of marriage is owing to self-love, which would enjoy as much pleasure as possible, with the least inconvenience. From this Jesuitical principle it is, that even the virtuous Father H—n's expedient * for repressing the violent ebullitions of a too vigorous and sanguine constitution, would be much sooner excused in one of these holy men, than taking the honestest woman in the world to wife. In fine, every species of carnal Impurity, which can be named or imagined, is rated at a very moderate fine in the *Taxa Cancellariae Romanae* †; but we do not find, in the whole catalogue of sins, which a man, who has but a trifle of money, may so lightly get rid of, any compensation allowed for the enormous sin of Matrimony in a Priest §.

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* This affair is explained at large, in Letter XXH.

† See Note, in Letter XXX. wherein the authenticity of this infamous book is fully shewn.

§ The effects of that perpetual Celibacy, which Papists always bring as a proof of the superior holiness of their Clergy, have been long and bitterly complained of, by many writers of their own Communion. The Spanish Bishop, *Sandoval*, takes notice, that Pope *Adrian*, who had been Tutor to the Emperor *Charles V.* on his arrival at Rome, severely reproached the Cardinals with the scandals occasioned by the beautiful Pages they kept in their palaces.

I have dwelt longer on this subject than I intended : but tho' some persons may think me too prolix, had I said much less ; others, I am persuaded, will easily pardon me, when they consider, that *Marriage* is one of the heavy charges produced by the Popish Party against Mr. Bower, as a flagrant proof of his apostacy as well as licentiousness ; and how necessary it was to unmask those impudent strolling Missionaries, who pretend to such extraordinary sanctity. Yet, notwithstanding the sharp invectives thrown out against the Apostate on this account, I am apt to join in opinion with those who have examined the merits of the dispute on both sides, that this scandalous affair might have been passed over in silence, and he might have indulged the calls of the flesh, as much as he pleased, had he not, at the same time, indulged the petulant humor of writing. The Reviewer himself has made a concession, which one would scarce have expected from one of his cloth, to wit, that, even after his marriage, he might have still been *sound at heart*. What fresh malignity then has he contracted, which makes him now appear so rotten ? Why, it seems, he has been so desperately wicked, as to *abuse the Popes in print*, that is, by giving them their genuine characters. This, you may perceive, amidst

palaces. The words, as near as I can recollect, are *Affes les sus pages hermosas*. Even some Popes have been liable to the same censure, and not undeservedly, if *Platina* and other Catholic Historians are to be credited,

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all his ribaldry, is the thing which galls to the quick ; for, as to the Historian's marriage, however these patterns of chastity might be offended at it, it concerned none but himself ; and even the gross immoralities he is charged with, supposing them all to be fact, reflected no more on the glory of the church he had left, than on that he has embraced. But his History contains the quintessence of Heresy, by sapping the very foundation of Popery : well might that swarm of Priests and Fryars, who have no other means of subsisting among us, but by maintaining its errors and corruptions, be alarmed at such an attempt.

The point in question therefore, is not, whether Mr. Bower has borrowed from *Tillemont*, or any other Author, but whether he has not ript up old sores, and revived such passages as do little honor to the *Apostolic See* ; passages, which may not only conduce to prevent the farther perversion of Protestants, but even to convince some zealous Papists, that the *Vicars of Christ* have been seldom better, and often much worse than other men, and that the supremacy they claim, is a mere usurpation, originally built on fraud and imposture, and ever since supported by tyranny and superstition. It is, I believe, generally allowed, that a work of this kind was much wanted in our language ; and if it serves, in any degree, to remove that prejudice in favor of the Holy See, which chiefly retains Papists in their obstinacy, it cannot be too much encouraged. It has, I am
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credibly informed, already produced this effect, and is likely to produce more; so that, if the Compiler be still a Jesuit in disguise, he has certainly put on such a disguise as no Jesuit ever did before him, by not only writing so much like a Protestant, but undermining the whole system of Popery. If his Holiness therefore has really given him a dispensation to write something against Popery, in order to give the deadlier blow to Protestantism, it appears to me, that he has exceeded his commission; in-
somuch that, were he to return openly to his Church and Order, and once more put himself into the power of an Inquisition, 'tis much to be feared, that he would meet with the same fate as the famous Archbishop of *Spolata* *, whose submission and repentance could not atone for the irreparable damage he had done by his writings. In a word, however contemptuously some may affect to speak of the Historian's performance, one of the strongest proofs of its merit is, that the whole body of Papists inveigh so bitterly against it.

Oh! that the Holy Office were once well established in this wicked metropolis, *where the lenity of our laws suffer such a Castiff to live with corporal impunity!* Could we see this blessed day, with our Titular Bishop in quality of grand Inquisitor, and Father Bl— the his delegate, attended by a troop of Familiars, ready to fly

* He was privately strangled in prison, and his bones carried out and burnt in the usual place of executing Heretics at Rome.

at his mandate ; how soon would Heretical Pravity be extirpated, and Histories of Popes perish with their authors ! *A few faggots and furzes well disposed, with a due quantity of pitch, tar, resin, and other hasty combustibles, would silence the Apostate more effectually than a thousand Satyrical Reviews, and, after one enormous flourish, we should hear no more of Archibald Bower.*

As to the rest of the charge brought against him, with respect to his private or public character, I shall leave him to defend himself ; which, many think, he has already done, in the main points at least, much more to the purpose, than his adversaries seem willing to allow. However, before I conclude the subject, justice requires, that I should make a short remark on two or three of the principal accusations, which appear to me extremely frivolous..

It is granted, that a Jesuit cannot be an Inquisitor, nor do I find, that Mr. Bower pretends to have been one ; but it was not inconsistent with his Order, to be a Councillor or Consultor of the Inquisition ; consequently, he might have been acquainted with its secret transactions ; and a thousand attestations to the contrary, procured from such a Tribunal, deserve no more credit than those of a common Knight of the Post. This quondam Jesuit, you will say, allowing him to have been a Consultor of that righteous Court, must have been under an oath of secrecy. No doubt, he was ; but such an oath is, in my apprehension, just

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as binding as that imposed by an House-breaker, who threatens to blow out a man's brains, in case he divulges the robbery. With regard to the Society of Jesus, whatever induced Mr. Bower to leave it, whether motives of conscience, or interest, or merely to gratify the calls of the flesh, it is certain, that he neither *was*, nor *could be* expelled for any misdemeanor; since it is an inviolable rule with that crafty Society, never to expel one of its members, who has made his last vow; and it may be inferred from the Satyrists' profound silence on this head, that he thought the story too absurd to mention, when he published his Review. Let me farther add, in favor of the Historian, who has been described as so despicable a wretch, that, as he must have been once reputed a man of some consequence by the Jesuits, since none but such are ever admitted among them; so it seems equally clear, that he is still held in the same light by them and their adherents, from the indefatigable pains they have taken to blast the reputation both of himself and his work. In short, it was but natural, as I observed before, for the Party he had so much exposed, to publish not only the real failings of his life, and these excessively heightened, but, according to their wonted custom, to invent others, which never existed. The Catholic cause cannot be maintained without such arts; and we know what kind of Gospel it is, which teaches, that the pious end justifies the most impious means.

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Yet, after all that can be said against Mr. Bower, and supposing him to be even blacker than he has been painted, which seems scarce possible, Popery will gain but little by it; for tho' we may entertain a worse opinion of the man, we shall scarce grow more enamoured with this ugly Monster, which, in spite of all its gaudy trappings, will still appear with the same hideous aspect, and ever remain the object of our detestation. So that the main point, which its advocates drive at, will be totally frustrated: they may indeed blacken the character of their antagonist; but this will not clear up their own, and much less that of their Catholic Church; and tho' some Protestants may form perhaps but a slender conceit of the *Historian*, they ought at least to think themselves obliged to him for his History, which has so well proved the Holy Apostolic See to be the *Mother of Abominations*.

In my next I shall introduce another person, who has made as much noise as Mr. Bower, and, though of a quite different character, has equally incurred the Reviewer's indignation, and for the very same reason. I am, &c.

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I Shall here introduce the next person, whose turn it is to be lashed; one, whom you would scarce have expected to meet with; he is no less a man than the Rev. Mr. *Whitfield*, who is accused of cheating the rabble with false and pernicious doctrines, from selfish views. Now as this popular Preacher had continued the same trade for so many years, without being called to account for it by our Man of Business, you will ask, what particular offence he has committed, to bring down so sudden a storm on his head: Why it seems, he had the assurance to publish *A letter to the remaining disconsolate inhabitants of Lisbon*, wherein their miraculous Images, not excepting our Lady of the rock of France, which that city is so much indebted to, with their solemn processions and pilgrimages, which Catholics find such excellent helps to devotion, are treated as things of no more concern to Religion, than our Puppet-shews at Bartholomew-Fair. Nay, this wicked wretch has carried his insolence so far, as not only to speak, in the most disrespectful terms, of the Holy Inquisition, but even to impute the heavy judgment, lately befallen Lisbon, to the wholesome severities of a Tribunal which Portugal has been so long blest with.

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So then, we have at length discovered the genuine cause of all this uproar. The Preacher, it seems, might have remained quiet in his Tabernacle, and gone on with his *Methodism* till dooms-day, for what the Satyrist cared, had he not so impudently attacked what Catholics hold so sacred. For my own part, tho' something may be offered in excuse of Mr. Whitfield, yet I cannot entirely agree with him, as to the latter part of his charge, which is, that the toleration of the Holy Office brought down such an heavy judgment on Lisbon; because I am firmly persuaded, that the Holy Office itself was a much heavier judgment than the Earthquake, and that it has destroyed and ruined more people than all the Earthquakes recorded in history. But, not to insist on this point, let us see the character given of the Methodist-Preacher and his followers, which seems to be full as well drawn, and some perhaps may think more natural than that of the Apostate, *Bower*.

“ In the concern, says our Satyrist, which he (*i. e.* Mr. Whitfield) affects, in his awkward apology for the sons of the Synagogue, there is so strong a taint of the shorn Prepuce and cloven foot, that one would have almost suspected the wretched author of the wretched performance to be some Portuguese Jew, if the incendiary cant it abounds in, did not smell so insufferably of Pharisaical Methodism. — The virulent Fanatic's malignant zeal shocks common humanity, almost in every page of that

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flaming piece, wherein, by the bye, there is not a single shadow of truth, but what is *crusted* over with the most glaring malice and falshood.

— Nothing but the utmost delirium of a brain distempered with bigotry, can enable a reader to go through it, without feeling nature itself shrink within him at every line. — And yet nothing better could be expected from one of these *purloining spiritual Mountebanks*, whose low artifice and impotence to blush, perfectly on a par with their own emptiness, and the ignorance of their followers, have assisted their pride, ambition, and avarice, to impose, on a senseless and illiterate mob, the unmeaning rants of their enthusiastic hypocrisy, for the generous pathetic ardors of religious zeal. —

Whose principles of anarchy, confusion, presumption, &c. have impiety in their premisses, and blasphemy in their conclusion; productive only of a reprobate tremulous faith, without confidence, a daring hope, without foundation, and a nominal charity, without beneficence, benevolence, mercy, or bowels?"

"Such are the mercenary retailers of religious phrenzy, who, setting up lucre for their own God, and indolence for the idol of a credulous gaping populace, have built their self-engrossing system on the ruins of real piety, with their credulous hearers, and brought an odium on all that is most sacred and amiable in Christianity. — In fact, by distorting the Gospel to its own destruction, and rendering moral virtue hideous, in their proposterous abuse
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of it, they have strengthened the hands of Licentiousness and Atheism among the better sort. These are not mere conjectures. No, they are obvious facts, the visible, the only fruits, by which we are given to know these frantic leaders of the rabble, and their unhallowed tricks; such the miracles wrought by those, who, for so many years, have laboured with unwearied perfidy, and fed on the vitals of their credulous countrymen."

From hence you may see how well a Popish Priest can declaim against religious impostors. I shall not take upon me to say, how far the parallel holds, which I am now going to make, with regard to the pity Mr. Whitfield expresses for the sons of the Synagogue; tho' why his concern at their cruel treatment should be called affected, I cannot conceive; since we can scarce suppose him to be so much like an Inquisitor, as not to be touched with a real compassion at what the latter only pretends, when the victim is going to be burnt. But as to the rest of the parallel, any one, who has resided in Portugal, would almost swear, that the Satyrist, in giving the description of a Methodist, was drawing the picture of a Franciscan Fryar, so exact is the resemblance, in every feature, to one of those impudent Mendicants, who are so distinguished, in that country, for the accomplishments so liberally bestowed on the Methodist-Preacher, that, when the people would characterize a man of a brazen face, one incapable of blushing, and lost to all sense of shame,

shame, the common expression is, *Tem cara de Frade*, i. e. He has the face of a Fryar. Nothing on earth can equal the hypocritical tricks and pious frauds of these pretended votaries to Poverty, except the credulity of their simple Devotees, so easily imposed upon by such notorious Cheats, who are perpetually filling their heads with the most absurd and ridiculous fables, and, at the same time, emptying their pockets.

The inscription over the gate of their principal Monastery at Lisbon, before the earthquake threw it down, was out of one of St. Paul's epistles, *Nihil habentes, sed omnia possidentes*: and nothing was ever more literally verified, especially with regard to the latter clause: for, as to the former, tho' the possession of lands or real estates is absolutely forbidden by their Founder, they have hit upon a method of getting over this prohibition. In short, they actually enjoy the income of several estates; but then they pay so scrupulous a regard to the rule of their Institution, that the money arising from thence, is not immediately received by the Fryars, (which would be an horrid profanation indeed) but by a Syndic of their own appointment, who disposes of it for their sole use, and according to their direction. This we call in England (to make use of a vulgar phrase) cheating the Devil.

The same Farce is carried on, when they stroll about the streets, begging money towards erecting the Holy Sepulchre, or defraying the
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expend of some other piece of religious pageantry, which the Portuguese are infinitely fond of. On these occasions, a Layman always attends, with a purse in his hand, to receive the people's benevolence, that none may presume, the Fryars themselves would defile their fingers with touching the wicked Mammon; tho', in private, I have seen these *shirtless Brothers of the cord and cowl*, without any regard to the dignity of their *close-shaven crowns*, their *wooden sandals*, and *coarse nasty frocks*, not only beg, but handle it very freely; and it is well known, that they often employ it to no very religious purposes. The people are no strangers to this, and yet, such is their prepossession, that they never meet these greasy Impostors, without running to kiss their sleeves, tho' perhaps they are just come out of a Brothel; which, I assure you, is little less wondered at in them, than in the profanest of the Laity.

One thing is indubitable, that, notwithstanding their outward shew of austerity, they live at least in as much affluence as any other Order; and what they fail obtaining by dint of importunity, in which they are the greatest adepts of any professed Beggars on earth, they know how to supply well enough, with fictitious miracles, sham relics, forged visions, and pretended revelations. 'Tis amazing what a variety of stratagems these men, who are generally very illiterate, have found out, to gull the populace into an opinion of their sanctity, and what effects they produce on the minds of those,

those, whose own eyes might easily convince them of the contrary. 'Tis no uncommon thing to hear a fat bacon-headed Fryar, in one of his Lent-Sermons, roaring out, as loud as his lungs will permit, how necessary it is to mortify the flesh; at which, the whole congregation, instead of smiling at the burlesque figure, melt into tears, or slap their faces, as the custom is, especially if the holy *Handkerchief* be displayed from the pulpit; which is found to be a wonderful incentive to devotion *.

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* Among other precious relics, which Catholics have such good store of, there is one held in more than ordinary veneration, which is called the *Santa Veronica*, or holy Handkerchief: It is a square piece of linen-cloth, where with our Saviour is said to have wiped off the sweat, when he went to Golgotha, leaving on it a faint yellowish impression of his face. Now tho' there are no more than three genuine heads of St. John the Baptist, all which are shewn in different churches of Italy, and each properly attested as the real one; yet, as to the handkerchief I am speaking of, there are at least some thousands. There is scarce a church in Portugal or Spain, without one. They do not indeed all pretend to be originals; but still they answer the same purpose, and are as much adored as if they were. Besides, I have heard a very strong argument urged in their favor, to wit, that they had been miraculously multiplied, and that nothing was impossible to God. The same thing may be said in favor of St. *Apollonia's* teeth, to whose intercession recourse is had in the Tooth-ach, the cure of which is her petuiliar province, as that of the Cough appertains to St. *Tude*, and of measles hogs to St. *Anthony*, whom the Devil continually followed, in the shape of a Pig; from whence comes the vulgar saying in England, when they speak of a man who is too importunate, that he

Can any thing be pleasanter than to hear a Popish Priest, and a Fryar too, inveighing so bitterly against bigotry and falshood, when all the world knows, that were it not for such supporters, nine tenths of his religion must fall to the ground of course? Are Methodists then the only people to be charged with imposing, on a senseless illiterate rabble, the unmeaning rants of their enthusiastic hypocrisy, for the generous ardors of religious zeal? Has our modern Apostle forgot the *Golden Legend*, the *Flos Sanctorum*, and innumerable other choice pieces of the same stamp, the Compilers of which, as a learned Roman Catholic observes, were men of *leaden brains* and *brazen fronts*, remarkable for nothing else but the height of stupidity and impudence, which two qualities,

he follows one like a Tantomy Pig. With regard to the first-mentioned Saint, I have been told a pleasant story by a Spanish Gentleman, who had travelled abroad, and was, in my opinion, no bad Christian, tho' far from a good Catholic. It had been found, it seems, on long trial, that the carrying about one of this Saint's teeth, either in the pocket, or hung at the neck, was a more effectual preservative against the Tooth-ach, than *Grenough's* tincture is at present. Now as many of these miraculous Teeth were either sold, or given away gratis, for this salutary purpose, a certain Pope, we are told, began to suspect, that they were in greater number than could be well contained in any single woman's jaws. In order to be satisfied of the truth, he commanded them all to be brought in, at least such as had been scattered about in Italy, and found so large a quantity as filled six bushels. What became of these teeth is not known; but, as to the Saint herself, she is as much applied to for the cure of this ailment, and with the same success, as before.

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we find, are not incompatible? Those, who collected all this precious stuff, drew up the acts and lives of their Saints, with the same spirit as those who wrote the adventures of *Don Belianis of Greece*, *Amadis de Gaul*, and the *Seven Champions of Christendom*. Perhaps you'll say, these paltry Legends are laughed at by every unbigoted Papist. True, Sir. But how small is the number of these, in most Popish countries, especially Spain and Portugal? They are still looked on, by the vulgar at least, and still recommended by the Fryars, as most edifying books; and, to convince you that they are not held in so despicable light, even by the wiser and better sort, especially the Clergy, you will find, on a critical inspection, that some of the divine offices in the Roman Breviary, notwithstanding its frequent revisals and emendations, are built on this rubbish.

If the poor deluded people of those countries have a few scraps of the Gospel said or sung to them, is it not in a language they are utter strangers to? And what do they hear in their own language, both in and out of the pulpit? Why truly, that, when the Heretics refused to attend to Mr. St. Anthony's preaching, he went and held forth to the Fishes, who perked their heads out of the water, and heard his sermon with extraordinary signs of devotion; that this great Patron of Lisbon swam on a mill-stone from Genoa to Leghorn, and, which is still more admirable, preached in two places wide asunder, at the same instant of time; that
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a loaded Mule, to convince obstinate Heretics of the reality of Transubstantiation, fell down on its knees, and adored the blessed Sacrament; that the advent of the Seraphic Father St. Francis, was not only foretold in the Apocalypse, but by the Sybils, in the reign of King Brian; that, as Christ promised eternal life to those who followed his Precepts, so this Patriarch promises the same thing to such as put on the cord, and embrace his rule; nay more, that every Layman, buried in his habit, need not fear going strait to Heaven; that as, when our Saviour made his entry into Jerusalem, the palm and olive trees bowed down their heads, in token of reverence; so when Francis entered Rome with his twelve disciples, a very tall tree made him a profound court'fy, by bending itself quite down to the earth; that he had worked more and greater miracles than Christ himself; and, in fine, that he was such a mirror of sanctity, that, *if God were not God, he would be no other than St. Francis* *.

'Tis no easy matter to decide, whether the blasphemy or folly of such expressions is most

* The words in the original are, *Se Deos não foffe Deos, não seria outra coufa, senão S. Francisco*: which I have read in the Saint's life, and often heard from the pulpit. He must be very little acquainted with Portugal, who doubts the truth of the passages above-quoted. Any one, who has a mind to see more of this stuff, will find enough of it in the treatise of Bartholomeo de Pifos, on the Conformity of St. Francis of Assisi with our Saviour; whereof some account is given in the *Bibliothèque Raisonnée*.

glaring.

glaring. Yet this wretched trash is what the people are accustomed to, and, having nothing better offered them, are contented with it. The delight they take in these monstrous extravagances, the confidence they are taught to place in sham relics, ridiculous processions, idle pilgrimages to the bones of some dead man, or a parcel of senseless stocks, with an endless train of impertinent devotions, and such superstitious practices, as render Christianity one of the most contemptible things in the world, pass with them for the generous ardors of religious zeal.

As to the beneficence, benevolence, mercy, and bowels, which Methodists are charged with the want of, I could never learn that Popish Priests were over-burdened with these virtues. They own themselves, it is an article of their faith, that every soul, not of their communion, is inevitably damned, unless perhaps he chances to be invincibly ignorant, which they take due care he shall not: for, in case it be once intimated to him, that he cannot be saved, without turning Papist, his eyes are now opened, and he can no longer plead ignorance as an excuse. Agreeable to this Catholic principle, it is an established maxim with them, that all persons, who will not, or cannot be convinced, are to be treated as obstinate Heretics, and that the extirpation of such is doing God good service. Let the Methodists be ever so tenacious of their notions, we hear not of their having attempted to put any man to death,

or

or even to injure him, for exposing them to derision, and much less, for not joining with them. Whether Papists can make the same boast, let their united efforts to ruin the character of every one, who dares to expose their *unhallowed tricks*, or rather such tricks as are hallowed with the name of religion; let the spirit of persecution, which so eminently distinguishes their church from all others; let the Massacres already enumerated, bear testimony. The Reviewer may bestow on his favorite Tribunal, and on every one of his own party, as much mercy and bowels as he pleases; but we too well know, what his Catholics have been, and what they still are, and especially what may be reasonably expected from the mercy and bowels of Popish Priests and Inquisitors.

As I have given you some account of the venerable Order of Mendicants, it may not be unacceptable to acquaint you with a curious piece of their history, which, I believe, is little known in England. Some people are apt to think, that when the Reformation had dispersed that thick gloom of ignorance and superstition, wherein all Europe had been so long involved, the reign of Monks was almost at an end, and that their old tricks became much less frequent. But this is a mistake. Indeed their trade in visions, miracles, and relics, was fallen to a very low ebb, in France, Germany, and some other parts; but as to Italy, Spain, and Portugal, it still kept up its credit, and was generally carried on to as good advantage as ever,

ever. If any particular Saint happened to fall into dis-repute, or any opinion was controverted; which conduced to the glory or profit of the Order, they had in store a thousand artifices to rouse up the people's languid devotion; and to stop the mouths of gain-sayers.

You remember, I presume, the ancient dispute between the Dominicans and Franciscans, concerning the immaculate conception of the blessed Virgin, which still subsists. The former maintain, that she was born in original sin, like the rest of the children of Adam. The latter insist, that she was wholly free from this taint; which opinion, tho' directly repugnant to Scripture, they stiffly defend with many specious arguments, whereof the strongest is, (and you may judge of the strength of the rest by this) that it would be indecent to suppose the Mother of God should be conceived like ordinary women. The Dominicans, were, no doubt, in the right; and the truly wise and learned were all; in this point, of their side; but the populace, who had been so long accustomed to treat the blessed Virgin as a Goddess, and to put their whole trust and confidence in her, unanimously joined with the Franciscans, who had instilled into them, that the opposite opinion was no less than down-right blasphemy.

The Dominicans, finding how matters were like to go, consulted among themselves on some effectual method to put their antagonists to perpetual silence. The fittest instrument they

they could find, for this purpose, was one *Jetzer*, a Lay-brother of one of their monasteries in Switzerland. This half-witted fellow was persuaded by the Fryars, who had procured one of their brethren to personate the blessed Virgin, that he was really favoured with heavenly visions, wherein it was revealed to him, that those, who believed and taught her immaculate conception, were in a gross error, and a strict injunction laid on him to declare so to the world, as by her immediate direction. *Jetzer* punctually complied with the divine mandate; and, the plot being carried on with the utmost artifice, it began to gain such general credit, that the Franciscans were ashamed to shew their heads. Thus the farce continued without interruption, 'till the contrivers, by over-acting their parts, betrayed themselves. *Jetzer*, in short, whose simplicity they had so long abused, discovered the whole fraud; upon which the machinators were apprehended, and punished as they deserved.

This story, which is told at large in Burnet's travels, I could not avoid giving a short abstract of, in order to introduce what follows, which must be reserved to my next. I am, &c.

L E T T E R X I I .

S I R,

YOU will easily believe, that the plot, mentioned in my former, which was intended to confound the Franciscans, having ended so unfortunately for their antagonists, must have afforded them no small cause of triumph. They made a proper use of it, and the Queen of Heaven was exalted, if possible, higher than before. However, as they perceived, that, in process of time, the old objections began to be revived, which, there was too much reason to fear, might somewhat slacken the devotion paid to their Goddess, and consequently prove a considerable detriment to themselves; many congregations were held, and various expedients proposed, how to prevent the consequences. The affair became still more interesting, from a fresh attempt made by the Dominicans, which, tho' it did not end quite so unluckily as the first, had greatly alarmed the whole Order of Mendicants *.

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* The Dominicans, notwithstanding their ill success in the affair of Jetzer, ventured, some years after, when Philip II. was master of Portugal, to carry on another imposture of the same kind at Lisbon; the instrument of which was the famous Nun, called *Mary of the Annunciation*, who, in imitation of the pretended *Stygmatæ* of St. Francis, had certain marks, representing the five wounds of Christ, impressed on different parts of her body; the reality

Notwithstanding all their consultations, no satisfactory scheme could be hit upon, till about the middle of the last century, when it was unanimously resolved by the secret Committee of Franciscans, to pay the Dominicans in their own coin. For this purpose, they made choice of one *Madre Maria*, a Spanish Nun, of the Convent of *Agreda*. 'Tis no easy matter to decide, whether this woman had more of the Enthusiast or Impostor. One thing is certain, that they could not have found, in the whole kingdom of Spain, a fitter instrument to answer their purpose, nor one more ready to come into any project for advancing the glory of our blessed Lady, to whom she had always been excessively devoted. Her brain had been thoroughly heated with reading the Legends of Saints, to which she gave implicit faith. This, joined with the artful instructions and bewitching flatteries of her spiritual directors, might

reality of which gained such credit, that several linen-rags, stained with some red composition, which was said to be the blood flowing from the said wounds, were, for a while, preserved as most precious relics. But this Nun, it seems, in the course of her divine revelations; having been instructed to utter some prophecy, in favor of the Duke of Bragança, the Spanish Court was so alarmed at it, that, on a strict enquiry into the authenticity of her visions, the whole imposture was detected. It is highly probable, that the Inquisitors themselves, who are mostly of the Dominican Order, were at the bottom of this plot, but we do not hear of any of them having been punished for it. As to their Tool, who stood so fair a chance of being canonized, were it not for this unlucky accident, she was condemned to perpetual penance, and the affair no more talked of.

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possibly have made such impressions on her mind, as to persuade her into an opinion of her own sanctity, and almost induce her to believe, there was some foundation for what she must otherwise have looked upon as nothing but a mere cheat. It is no such unusual thing, for those, who have deceived others by frequently telling a lye, at length to deceive themselves.

Whatever arts were made use of, to settle the preliminaries, till the plan, which had been the result of many years, was ripe for execution, this woman was taught to give out, that the blessed Virgin came every night in person to pay her a visit, and revealed the minutest passages of her life, from the moment of her conception in the womb of St. Anne, (who is styled, by the Spaniards and Portuguese, *Avó de Dios*, i. e. God's Grandmother) to her glorious assumption into Heaven. Among these astonishing anecdotes, you may be sure, our Lady did not forget the grand point of her immaculate conception, the clearing up of which seems to have been the principal motive of such frequent descents from her celestial mansions, next to that of raising the glory of the Mendicants.

Our good Mother Mary of *Agreda*, who now lived, as it were, in a perpetual extasy, found time and opportunity enough, amidst all her raptures and daily colloquies with the Queen of Angels, not only to receive, from her Directors, the instructions necessary for her deportment, but to transcribe, with her own hand,

hand, the copy of those divine revelations they furnished her with, by piece-meal, which was always carefully returned ; this Favorite of Heaven retaining only that, which from henceforth was to be looked upon as the original. The work being now completed, and proper measures taken for opening the scene ; it was judged expedient that she should first communicate the stupendous affair to one of her Confessors, who was not of the Franciscan Order. This man, either disapproving the contents of the divine Manuscript, or at least pretending to do so, committed the whole to the flames. The Fryars had foreseen this accident, or rather, as we may presume, it was a contrivance of their own, to introduce their *Mystic City of God*, (for so the work is entitled) with the greater eclat : for the docile Pupil, it seems, had transcribed, by their direction, two copies ; so that, on the loss of the first, another was shortly produced, so exactly similar in every word, as plainly discovered it to have been wrote by the same supernatural assistance. The rash Confessor now appeared thoroughly convinced, that he had acted too precipitately, and joined with the Fryars in expressing his admiration at so unheard-of a prodigy. The news instantly flew abroad, with such rapidity, that, in a few days, the whole kingdom was apprized of it. When the work was printed and published, which its authors took care to get done with all possible expedition, the people could not find words to express their astonishment, especially

cially that an illiterate woman should be enabled to write of such sublime matters, in so pure and elegant a style. Nothing, in fine, was ever received with equal veneration. It is still looked on by the natives both of Spain and Portugal, as an immediate inspiration of the Holy Ghost, and I have heard them call it a thousand times, *un Libro Divino*.

You will have the curiosity, no doubt, to ask me, whether I have seen this divine book. Yes, Sir, I have seen it, and even undergone the drudgery of reading it quite through, and shall now give you some account of the whole performance. That edition which I had was a very pompous one ; it consisted of three large volumes in folio, with an appendix of explanatory notes, to soften many harsh passages, which indeed they stood much in need of. As to the language, as I before observed, nothing can be more elegant, having been, for some years, polishing and revising by the most learned of the Order : it is, in short, such as might be expected from perfect masters of their mother-tongue. The great number of Technical terms made use of, evidently demonstrate, that the compilers were no strangers to Scholastic Divinity, and the old exploded Philosophy ; which, as odd as it may seem in a work of this nature, is accounted for by the Commentators, who suppose our Lady to have been not only well versed in the peculiar idioms and grammatical niceties of every language, but a mistress of all arts and sciences ; tho' it may be easily perceived,

perceived, that, notwithstanding her Ladyship's universal knowlege, most of the terms, not purely Spanish, are some very barbarous, and others unintelligible *.

Having said enough of the style and diction, let us proceed to the matter, concerning which, I can solemnly assure you, that all the reveries of the most distempered imagination, all the fantastic adventions and incredible fictions of all the Romances ever published, do not come up to the extravagances wherewith this Divine Book is full fraught, from beginning to end. To quote every glaring passage, would be the same thing as transcribing the whole ; I shall therefore trouble you with no more than two or three out of some thousands, which are all of a piece.

“ When our Lady (as she informs us herself, or the Fryars for her) was yet an Infant in her cradle, she was carried up to Heaven by an host of Angels, and, after an intimate conversation with the Holy Trinity, being seated on a magnificent throne, and crowned Empress of the Universe, received the homage of the whole celestial Hierarchy. After this pompous

* In speaking thus freely, either here or elsewhere, of our Lady, as Papists style the blessed Virgin, no Protestant will suspect me of making sport with sacred things ; since there is as wide a difference between the Mother of our Saviour, that Mary, recorded in Scripture, whom all generations shall call blessed, and this Popish Idol, as between *Jehovah*, the Lord God of Israel, and the heathen Jupiter of Mount Olympus.

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ceremony, she was so dexterously conveyed back to her cradle, that neither the nurse, nor any of the attendants who waited on her Imperial Majesty, had the least suspicion of her absence, as the Angels, it seems, had taken the precaution of substituting a phantom in her room, exactly resembling the divine babe."

"When the child Jesus was yet an *Embryo* in his Mother's womb, he frequently got upon his knees to say his prayers, and held very long discourses with her, every word of which is minutely recorded. — After his nativity, when he was to be circumcised, as neither his reputed Father, nor even the High Priest were judged worthy to perform this ceremony, our Lady herself, who, we are told, was an excellent weaver and sempstress, and had reserved a fine cambric-handkerchief of her own spinning for this purpose, cut off the holy Prepuce, which, together with a few drops of blood that fell, were received on it. At the same instant, the Cherubim and Seraphim descended in their robes of state, and brought with them a crystal bottle, which, being instinct with spirit, uncorked itself, and, having received the precious deposit, spontaneously closed, and is still preserved somewhere, among other relics; but, as I have not the book by me, I cannot recollect the name of the place *." —

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* Sandoval, the Spanish Bishop, twice before referred to, relates, as incontestable fact, in his life of the Emperor Charles V. that the real *Santo Prepuccio* was kept at Rome, and

As this small specimen, I presume, will be sufficient to give you a surfeit, I shall say no more than that there are some thousand passages of the same stamp, and that almost every incident of this wondrous history is as repugnant to common sense, as to the word of God; not to mention the obscene ideas, which a minute detail of certain particulars must naturally raise.

That you may not look on this as an exaggeration, I must inform you, that even Roman Catholics, who dare think for themselves, are of the very same opinion. This stupendous book had no sooner made its appearance in France, than it was condemned by the Sorbonne, as a mere rhapsody of inconsistent, antiquated, ridiculous tales, the most palpable falsehoods, and heretical doctrines, tending to the corruption of sound morals, and subversion of the faith. In a word, it evidently appears, on the most cursory perusal, that the whole scope and design of this impudent Forgery, was to exalt their Lady Mary into a Goddess, and thereby to aggrandize the Order of St. Fran-

and sell, among other things, into the hands of some soldiers, when the Duke of Bourbon's army plundered that city; that it would not suffer itself to be touched by such profane wretches; upon which, one, more penetrating than the rest, beginning to suspect the truth, sent for a pure Virgin, in order to make trial of its virtue, when it readily expanded. This precious relic seems to have been lost, amidst the confusion, but was soon replaced, by the same kind of Angels, no doubt, who brought the holy house of Loretto.

cis * ; to which end, every thing, which avarice, fraud, superstition, bigotry, and fanaticism, supported by credulity and folly, could invent, were here put in practice, and with such amazing success, in the countries for which this religious Cheat was principally calculated, as would surpass all belief, had we not ocular demonstration, what exceeding reverence the book is held in, to this very hour.

I must here give you a little anecdote relating to the present subject, which perhaps may force a smile from you. As I was reading these heavenly visions, a Dominican Fryar, of my acquaintance, chanced to enter the room ; I asked his opinion of them, tho' I pretty well knew before-hand what answer he would give ; he replied, with indignation in his countenance, that they were nothing but an heap of old wives tales, and advised me as a friend not to waste my time in reading such trash. Now you must not imagine from these expressions, that the Dominicans are less Bigots, or less Adorers of our Lady, than the Franciscans, except in the point of her immaculate conception, which

* To shew how much our Lady had in view the glory of the Franciscan Order, we are informed, that, when her parents sent her, at the age of three years, to be brought up in the Temple, she was clothed in the habit of Santa Clara. This habit was made by her mother St. Anne, and probably endowed with the same property as the seamless coat of our Saviour, which was spun by the Virgin herself for him, when he was but a year old, and miraculously enlarged itself, as he grew up, so as to serve him, during his whole life.

happens

happens to clash with the sentiment of their Angelical Doctor, Aquinas ; for, as to the rest, they maintain, that she was as free from actual sin as Christ himself ; and St. Dominic, as his Legend assures us, was so highly in her favor, that she not only paid him frequent visits, but even gave him her breasts to suck, that he might taste the sweetness of her milk. But, to proceed with my story. Not long after this, a Franciscan chanced to pay me a visit, and found me in the same employment : the moment he cast his eyes on the book, he ran to it, and gave it a most devout kiss, assuring me, that every word in it was as true as the Gospel ; to which he added, with an heavy sigh, that the Dominicans were a pack of wicked wretches, in attempting to depreciate so inestimable a treasure ; that public prayers had been lately put up, in every monastery of his Order, to implore a blessing from our Lady on the pious endeavours of their Procurator General, who was then soliciting at Rome the Beatification of Mother Mary of Agreda, whose image he hoped, ere long, to see clapt on an altar, and carried about in procession.

This last piece of news roused my curiosity, and, on farther enquiry among the Dominicans, I found, that, when these divine Revelations made their first appearance at Rome, they were judged by the Pope to be so excessively absurd and ridiculous, that he published a Decree to prohibit the reading of them. This put the Spanish Mendicants in such an uproar, that they

they stirred up the whole kingdom, and prevailed so far by their clamors and remonstrances, that the King himself was induced to interpose in favor of a book they had spent so many years in composing. At this Prince's request, the Pope suspended his Decree; and tho' he did not think it prudent to confirm these visions by his Apostolic Authority, yet, by a second Decree, he permitted the Faithful to read them, for their private edification*; which concession the people of Spain and Portugal have made so good use of, that few families are to be found without them.

Every unprejudiced person must reflect here, how little reason that See, which emphatically calls itself Apostolical, has to boast of any extraordinary influence of the Holy Spirit; since the present instance so manifestly evinces, that Popes themselves, like other Princes, are governed by mere human motives and worldly Politics, even in points of Religion. To what cause then can it be owing, why these visions should meet with less sanction at Rome, than those of St. Bridget, or Catharine of Sienna, and fifty others, little less ridiculous? The only answer to be given, is, that the times are altered, and that, now-a-days, not only more caution, but some appearance of candor and ingenuity is necessary, when so many eyes are prying into their conduct, and so many tongues ready to

* Some account is given of this affair, in a book entitled, *Une Traité de Visions. Par l'Abbé Calmet.*

call it in question ; which was not the case, in the darker ages of Monkery. How many good Catholics are there of these times, who laugh at the Golden Legend, which those of the former held in higher veneration than the Gospel itself!

As to the visions before us, perhaps you can perceive no difference between *authorizing* such wretched Trumpery, and *permitting* it to be read. However, some difference there is. His Holiness had sagacity enough to foresee, that, in the former case, he ran a risk of exposing himself to contempt ; and that, by refusing to grant the latter, he should have lost a powerful party, and displeased the populace in general. Both these inconveniences are prevented by the present expedient. Thus the contradictory opinions still remain in suspense ; the Roman Pontiffs being too well acquainted with their own interest, to decide the controversy, *ex cathedra* ; tho' they seem to incline most to the Franciscan side, by forbidding every one to dispute against their tenets ; and I think, it ought to be farther noted, as the strongest proof of their approbation, that the public offices of the Church of Rome have so far deify'd the Virgin, that little less honor is paid to her than to the Almighty himself. Papists may call this kind of adoration, *Hyperdulia*, or by what other hard name they please ; but it certainly carries with it all the outward marks of downright, rank Idolatry.

Before

Before I take leave of the Spanish Nun, I must acquaint you with another fact relating to her. I was informed by a Dominican, that, in the time of the Pope lately deceased, the Mendicants, not at all discouraged at the disappointments they had met with, renewed their attempts to get this woman canonized, or at least beatify'd * ; and, as money is one of the chief requisites on these occasions, you may be assured, that no expence was wanting. His Holiness had been thoroughly apprized of the arts made use of, to introduce these sham revelations : however, to satisfy in part the importunate solicitations of the Seraphic Order, who moved Heaven and earth to accomplish their design, he referred the examen of their divine Manuscript to the Congregation of Rites, who started so many objections, with regard to its authenticity, as well as the matter it contained, which the Fryars, with all their artifices, could not possibly get over, that the affair seems to have dropt ; so that these brazen-fac'd Mendicants have no other remedy, but to wait till they find a Pope of less penetration or honesty than the last, who perhaps was the wisest and best that has set in St. Peter's chair, since its

* The distinction between Canonization and Beatification is a new trick of Popery, to bring fresh grist to the Mill ; for, at the bottom, there is no real difference, except that the former is attended with a larger expence than the latter : just as the Patent of a Nobleman among us brings in more fees to the Officers, than that of a simple Knight or Baronet.

exaltation

exaltation above the throne of Kings. Yet, I think, it ought to be remarked by the way, that this very Pope, as great and good a man as he was, did not act with that strict sincerity which might be expected from the Vicar of Christ: for, as he was undoubtedly convinced of the imposture, should he not have revoked the permission granted by his Predecessor, and thereby shewn his disapprobation of such pious frauds, for which his Church has been so long and so justly upbraided? It cannot therefore be deemed a calumny, to say, that he countenanced the Cheat, by his connivance at least, and that, in this particular, he was influenced by the same Holy Spirit, which was so frequently transmitted in a cloak-bag, from Rome to the Council of Trent.

However, notwithstanding the many difficulties which have hitherto obstructed the exaltation of our inspired Nun, whose history we have given, she seems to stand a much fairer chance of getting a place in the Calendar, than her name-sake of Lisbon; nor is it impossible but we may one day see her make a figure in it, with as good a grace as some others, who have as little right to stand there, as she has. More than a century has elapsed, since the publication of her visions. Who is there now in being, who can depose any thing against her private life and manners? And, as to the article of Miracles, which, to the confusion of Heresy, our Church is so deficient in, the Fryars have as long a roll ready to produce, and all

all as well attested as those of any modern Saint, whom the Church of Rome, for very substantial reasons, takes care not to canonize, till an hundred years after their deaths. The authenticity of those miracles she is said to have wrought, whilst on earth, cannot be disputed by any living testimony; and, as to those she has been so long working, and still works, in her glorified state, good store can never be wanting: for, as matters are managed, it lays in the power of every old woman, and every Fryar, to add to the number. The former pretends, or perhaps is taught to believe, that she has been cured of such an ailment, or received such a signal blessing, or escaped such an imminent danger, by invoking the deceased. The latter immediately gets a picture drawn, representing the incident: this is hung up on the walls of the cloister, and there remains, *in perpetuam rei memoriam*. The Monastery of our Lady of the rock of France, as well as many others in Lisbon, were full of these pictures, which the Fryars always shewed to strangers, as incontestable proofs of the facts there represented *.

* I have seen some altars hung round with such a quantity of waxen heads, shoulders, arms, thighs, legs, &c. as brought to my mind Mrs. Salmon's wax-work. All these were offerings from various persons, according to the disorder of each limb, which had been cured by the Saint's intercession. There are other parts of the human body, not over decent in a place of worship, which, as I am informed, are sometimes to be seen.

I shall

I shall add but a few words more, with regard to Canonization, (a custom introduced since the 12th century, in imitation of the Pagan *Apotheosis*) and the policy of deferring it so long. The Court of Rome, as a judicious writer has observed, well knows, that it would be of dangerous consequence to attempt it, soon after the decease of their Saints. The people, who might remember them personally, would be apt to take notice, how little a good moral life is requisite to this high honor, and that the founding of some Order or Monastery, bestowing liberal benefactions on the Church, or even committing some horrid crimes, are often the best means of obtaining a place in the Roman Calendar.

To sum up all I have to say, with respect to Popish Saints in general ; it may suffice just to intimate, that, among the vast number, whom Catholics invoke, as Demi-Gods, in their necessities, some we believe to be in Heaven ; others, it may be presumed, without great breach of charity, are in a quite different place ; and some few, in neither. But as to these latter, you must not imagine, that I think them to be in Purgatory or Limbo ; for, the truth is, 'tis extremely dubious whether such persons had ever any existence at all. But be their Saints either real or pretended, or wheresoever existing, both Reason and Scripture assure us, that nothing can be more impertinent or impious, than to address our supplications to those, who can neither hear nor help us.

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I have dwelt the longer on this article, not only as it contains a piece of history which the Public is so little acquainted with, but to shew how much more justly the character given by the Satyrist, of Methodist-Preachers, is applicable to his own spiritual Mountebanks, those mercenary retailers of religious phrenzy, who, by their infamous impostures, built on the ruins of genuine piety, have done their utmost to render whatever is most amiable in Christianity, the mockery of Jews, Mahometans, and Pagans. Have not their fictitious miracles caused even real ones to be doubted of; and their impudent Legends occasioned the great truths of the Gospel to be put on a level with the idle reveries of Mother Mary of Agreda? Can any thing more conduce to strengthen the hands of licentiousness and atheism? But who, among all the Masters of delusion, have taken such pains as the Jesuits, to corrupt mankind, by teaching how to evade every command of God, and even to violate the laws of nature, with a good conscience? I will not charge these Casuistical Doctors with rendering moral virtue hideous; for indeed their system of Ethics is calculated to root out the very idea of virtue, by confounding the difference between right and wrong, and making all actions indifferent. Excellent Instructors! what worthy notions must ye have of Religion, who teach, on the one hand, that Truth itself stands in need of fraud and imposture for its support, and, on the other, that men may indulge their passions

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here, and yet make sure of Heaven hereafter. To call such Teachers Enthusiasts, is doing them too much honor ; since an Enthusiast, tho' mistaken, means honestly ; nay, even to call them Hypocrites, does not come up to their character, since an hypocrite endeavours to conceal his rogueries ; whereas these men are not ashamed to tell the world, that Cheating is their profession.

The next Character we are presented with by the Reviewer, is that of the whole British Nation, which is set in opposition to that of Portugal : but as this is the most striking part of the work, I shall reserve it to the last, and, in the interim, bring another person on the stage, who has made some noise in his time, and, tho' not a native of this Island, is charged with having abused the liberty of our Press, and given more offence than the whole herd of Scriblers put together. In my next, I shall give you as much of his history, as I could procure on the best informations, and, with the Reviewer's leave, shall say something more of the holy Inquisition. I am, &c.

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L E T T E R XIII.

S I R,

THE person I promised to give you some account of, is the *Chevalier d'Oliveira*, a native of Portugal. This Gentleman, having been educated in the religion of his forefathers, that is, in the grossest superstition of Popery, was so thoroughly convinced of his errors, on reading the Holy Scriptures, that he took the truly Christian resolution, unbiassed by the endearments of friends and relations, or any other worldly attachment, of abandoning his native country, in order to enjoy that liberty of conscience abroad, which was denied him at home. After wandering about, in no small distress, through several parts of Europe, he found at length an hospitable asylum here, and, in his present humble obscurity, furnished with the bare necessities of life, enjoys that peace and tranquility of mind, which the affluent fortune and honors he possessed in Portugal, could never afford him. This, Sir, is a short, but genuine account of the Chevalier's life.

Now let us hear the Satyrists's character of the same Gentleman, for whose history the reader is prepared with the following introduction. "Tho' the insults on our Portuguese Friends are launched from a British Press, they are no more than violent eruptions of a
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dastardly perfidious fry of Jews, Fanatics, Refugees, and other foreign rabble."

"Such, *proceeds he*, is that despicable lump of animated lead and brass, that mimic bird of prey, who, with the unaffecting *Pathetic* * Ordure of his brain, (whilst basely straining his hide-bound noddle to bewray his native nest) bedaubs himself, if such a type of Nature's unclean outcasts can be daubed. That reptile thing I mean, who, not worth rescuing from the oblivion he was born to, shall be as nameless for me in England, as he has long since been in Portugal; long before he honoured Popery with disclaiming it. The only name he was there known by, is that of Count Tarouca's domestic thief; a wretch, in good earnest, false and ungrateful to the best of Masters, the Minister, who raised him from his paternal dunghill, to make him his Secretary; first, faithless, and then rebellious to the Monarch who honoured him with the badge of distinction, which made him a Gentleman. —What could be expected from a base-born Caitiff, but that he should, as in fact he did, betray the councils of his Master, after trying in vain to betray his person; pawn the papers of his Prince; bring the Court under contribution to redeem them; and daringly set at nought the allegiance he owed to his Sovereign? —Is it not

* A little after the earthquake at Lisbon, the Chevalier published in French, *A pathetic discourse on the calamities of that city, addressed to his Countrymen, and in particular to his most Faithful Majesty.*

natural for such an Insect implacably to hate the native country he has abused? What wonder, that such a proscribed Traitor should perfidiously persist to vilify and execrate the paternal soil, to which he must never more return? What tho', long since reduced to wander from place to place, a Listless Vagabond, a Starvling Fugitive, a Proverb of ill fame, scorned by the good, untrusted by the bad, and equally despised by all, after setting up his conscience at auction to the highest bidder, without finding one to bid for it, he has at length thrown it for a maintenance on *our National Church*! He cannot surely believe, we are dupes enough to be proud of the purchase.—No Englishman, in his senses, will submit to be imposed upon by the religion of Hypocrites, especially by such a glaring one as the infamous author of the *Pathetic Lullaby*. What if Portugal should demand of our Government this insolent Fugitive, who, himself a Portuguese, has unnaturally dared, like another Shimei, to insult his natural Sovereign? It is inconsistent with common sense to suppose, that England would rather quarrel with so *respectable* an Ally, than give up, at its request, to long merited punishment, a worthless subject of that nation, who has forfeited the protection of this, by violating the hospitality granted him." —

I have been at the pains of collecting into one heap the scattered parcels of this rubbish, that you may see with what sort of weapons the Satyrist makes his attack; and certainly if
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and his Address to the K. of Portugal. 181

the throwing at any one a vast deal of dirt and filth, must be looked on as an infallible proof of his guilt, no man could do the Chevalier's business more effectually than Father Bl—the. You cannot but observe, that he has here outdone himself; and, as Homer continually rises in the description of his battles, so the character here drawn greatly exceeds the former specimens, in that kind of Rhetoric, which this polite author is more remarkably distinguished for, than any polemical writer I ever met with. Are we therefore to conclude, that he had a more particular spleen to the poor Chevalier? No such thing, I assure you. He had declared open war against all the enemies of Popery and the Inquisition, and, being resolved to spare none who fell in his way, it was a matter of indifference to him, on whom the lash fell. But then it is to be considered, that he had a private motive, and a very weighty one too, which induced him to exert his Satirical talent on this occasion, in so extraordinary a manner, that is, he was well paid for it. Every circumstance discovers the genuine cause, which put his pen in such violent motion, and points out the great personage, no less distinguished for his political skill and honesty, than the high honor he had of being a Familiar, *i. e.* a Catchpole, or Bum-Bailiff to the Holy Office *, who furnished him with the dirty materials.

* Those of the first rank in Spain and Portugal look on the office of Familiar as a very great honor, which would be looked on as the highest disgrace in other countries.

The Chevalier, it is evident, might have still remained in his obscurity, without being thus outrageously abused, either for his apostacy from his Church, or infidelity to his Prince, had he not wrote the *Pathetic Discourse*, wherein he displays the miseries of his native soil, and, like a true Patriot, as well as a Christian, represents the insupportable tyranny of the Inquisition, under which it has so long groaned, and the many idolatrous practices which have there usurped the name of Religion; and beseeches the King to act like the Father of his People, in abolishing a Tribunal, which is the source of all their grievances? This is all the unparallel'd insolence which I can discover in that Address; and however the writer's prudence may be liable to censure, in daring to admonish his Sovereign on such delicate points, yet no Englishman, I believe, except Popish Priests and their adherents, will call in question the goodness of his intention. If his zeal has transported him too far, it was still an honest zeal; since it does not appear that he could have had any other inducement to take so extraordinary a step, but to promote the cause of Truth, and to redress his Country's grievances. Being so deeply touched himself at the late calamity, it was but natural for him to conclude, that his Prince was much more sensibly affected, and consequently, that no opportunity was so favorable as the present, to make his way to a throne hitherto inaccessible to such kind of remonstrances. Yet, notwithstanding his ardent
zeal,

zeal, it may be observed, that he does not fail in the utmost respect due to Royalty.

As to the matter or manner of the Address, I can perceive no more insolence in it, than in that of a much greater man, I mean the truly illustrious *Calvin*, who took the very same method of conveying his sentiments on religious abuses, to a mightier Monarch, whose subject he was born; and tho' this noble work, as well as its author, were condemned and vilify'd by the enemies to Reformation, yet the wise and good of every country highly applauded both, nor ever looked on the liberties he took, as an insult on the French King, or nation. Why then should the Chevalier be so severely reproached, who had the same design of undeceiving his countrymen, for whose temporal and eternal welfare he expresses the sincerest affection; by laying open the cause of those crying enormities, which so manifestly endanger both, and pointing out the only remedy? If, by so generous and disinterested a conduct, he has been forced to tell some disagreeable truths, and (to borrow the Satyrists beautiful phrase) thereby bewrayed his native nest, that is, by exposing the villainies of the Inquisition; what term can we find harsh enough to apply to this shameless Hireling, who, being an Englishman, and even a Protestant, if you will take his own word, has painted his countrymen in general, as the most abandoned profligates on earth, for the sake of a paltry reward?

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With regard to the heinous charge of infidelity, breach of trust, &c. if this anonymous Libeller has any thing to support it, and is really of the church and religion he pretends, why should he be ashamed or afraid of publishing his name? The Chevalier takes this opportunity of calling upon him to do so, and when he knows the antagonist he has to deal with, will return an answer to every part of the accusation. In the interim, the whole must be looked upon, by every honest man, as a groundless calumny; nor can the author appear in any other light than that of a Russian hired to stab in the dark.

The Chevalier indeed confesses to that part of the Indictment, which relates to his poverty and distresses; but this he is so far from blushing at, that he rather glories in it, and is ready to suffer still more, for the sake of a good conscience. It is allowed, that he might have made his fortune, and still enjoyed both riches and honors in his own country. What could have induced a man, in such a situation, to abandon every thing near and dear to him, and voluntarily to expose himself to such a variety of afflictions? The Satyrift, who knows nothing of him but what he has heard from the mouth of a bigoted Tool of the Inquisition, assures the world that he had been guilty of grievous crimes, to which his present distresses are to be imputed, and that he is despised and shunned by every one, as a notorious cheat and hypocrite. How comes it then, that we never

never heard a word of these crimes, till he began to attack Popery? Would not any one suspect from hence, that this was his only crime; and that those now imputed to him, owe their existence to the maxims of that religion he has renounced, which authorizes such methods of punishing Deserters, when it cannot deliver them up to the secular arm? As to the sincerity of his conversion, and moral character, those who have been acquainted with him for many years, unanimously agree, that he has always shewn the most inviolable attachment to those sacred truths of the Gospel, which first opened his eyes, and fully convinced him of his past errors; and that, tho' reduced to so low a station, as to subsist on the benevolence of others, no action can be justly laid to his charge, unbecoming a Gentleman or a Christian.

Even in his own country, (to which he cannot indeed flatter himself with the hopes of ever returning, so long as the Inquisition subsists, unless he is resolved to die a Martyr) he is not held in so despicable light, nor quite so nameless, as Father *Bl—the* pretends. Witness the public answer he gave to an expostulating Letter he received from thence, on account of the scandal his Pathetic Discourse had occasioned in Lisbon. In a word, if he had been really guilty of such flagrant infidelity to his Prince, as he is charged with, it seems incredible, that he should have taken so much pains to revive his own infamy. Undoubtedly, he
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would

would have been the last man on earth, to send such an Address to his Prince, whom he had so grievously offended, unless we suppose him totally bereft of his reason, which does not appear from his ordinary conduct, or any part of the Address itself.

And why, for Heaven's sake, should he be charged with an inclination to Judaism? Were he disposed to join with the Synagogue, are there any *Autos de fe*, or Holy Offices in England to deter him? Must every Man therefore, who expresses an aversion to Idolatry and the Inquisition, be immediately stigmatized for a Jew? At this rate, how few among us will escape the brand? One thing is beyond dispute, that, if the Chevalier could produce no better vouchers for his Protestantism than the Satyrists, he would justly merit all the reproaches cast on him.

But suppose, says he, Portugal should insist on our delivering up this insolent Refugee. Would England hesitate a moment to comply with so reasonable a demand, or quarrel with so *respectable* an Ally, for the sake of such a Reptile? This is a finishing stroke indeed! But the Chevalier, I presume, may be perfectly easy as to the consequences. Would not our Government naturally reply to such a demand, that, tho' we afford no protection to Traitors, we cannot deny it to those who seek an asylum here, on a religious account, which appears, from every circumstance, to be the Chevalier's case; that, had he been guilty of treason, the demand

demand would certainly have been made; when he first fled hither, but, being made at the present juncture, it appears to spring from a quite different cause, which has no connection with state-affairs; and, in fine, that 'tis inconsistent with the British Constitution to infringe the rights of hospitality, and sacrifice the glory of the Nation, purely to gratify the rage of Inquisitors? However these Gentry might be offended at such an answer, the rest of the Portuguese, I am persuaded, would be satisfy'd with it, as they are well assured, that, tho' we have so great a regard and friendship for Portugal, we have none at all for the Holy Office.

The Chevalier is too sensible, that, had the Ministers of that Tribunal once got him into their clutches, they would treat him in the same manner, as they did his Pathetic Discourse, that is, by committing both to the flames; that, tho' charged with crimes against the State, as truly as our Martyrs in the reign of Queen Mary, he could not expect to be punished as a Traitor, but, like them, would be burnt as an Heretic; and that, it is much to be doubted, whether the interposition of the King himself could screen him from their fury. He has indeed treated the Holy Office in such a manner, that even his recantation would scarce procure him the grace of being first strangled. Not content with exposing the vile original of this awful Tribunal, he has dared to reveal certain mysteries, which had hitherto escaped

escaped the observation of vulgar eyes. Among other scandalous passages, that which I shall take notice of in my next, has incensed their Reverences to the highest degree, as it serves to convince the world, that Inquisitors themselves are so far from being Saints in private life, that they actually countenance the most abominable practices, whilst they pretend to have nothing else in view, but the purity of manners, as well as of Faith. I am, &c.

L E T T E R X I V .

S I R,

THE passage, which gave such offence to the Lords Inquisitors, and occasioned the Chevalier's address being burnt by the common Hangman, is as follows: "Many persons of honor, whom I have conversed with in Portugal, acknowledged to me their horror and detestation of that infamous Tribunal. — O ye accursed Inquisitors! the punishments ye inflict on all other crimes, are without mercy; but what indulgence do you openly shew to those, who are convicted of that abominable crime, which brought down divine vengeance on the Cities of the plain, that so terrible an example, might serve as an eternal monument to future ages! — Whence is this partiality, but that ye yourselves are guilty of the crime which modesty forbids me to name? I could furnish
you

you with many incontestable facts on this head, but content myself with having given this hint to the inhabitants of Lisbon who are still living."

An heavy charge indeed against the Ministers of a Tribunal, who would be thought to have as great anxiety for the conservation of virtuous morals, as to maintain the Catholic Faith in its purity! Are Inquisitors then the patrons and encouragers of such execrable practices, which even corrupt nature abhors? To give you my real sentiments of the matter, there is too much reason to believe so, from the remarkable lenity they shew to this detestable crime, in comparison of others which fall under their cognizance. Nor is this a new accusation, tho' never before brought against them in so public a manner.

The facts hinted at by the Chevalier, are, no doubt, well known in Lisbon; but as he has not acquainted us with the particular cases, I shall mention one, within my own remembrance, which happened no longer ago than a year or two before the Earthquake. It is of a Priest, who, as appears from the printed list of the *Auto de fe*, was sentenced to the Gallies * for this unnatural crime, which was at-

* The Gallies are only a Prison so called, wherein he was to be confined for a certain term of years, and, except being now and then carried out with the rest of the prisoners in irons, for form's sake, might indulge himself as much as he pleased, provided he had money to see the keeper.

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tended with such aggravating and horrid circumstances, that, would modestly permit me to give you a detail thereof, I could not find words to express them in our language *. At the same time that this goodly Priest was treated in so gentle manner, a reputable Apothecary and his beautiful Daughter were condemned to be burnt for Judaism, and underwent this cruel sentence, tho' they both devoutly called on our Saviour with their last breath.

Is it possible to produce a more flagrant proof than this, of the veracity of the Chevalier's accusation? The former, it is clear, must have been, on many accounts, the most abandoned of Profligates, since, besides the enormous depravity of his Morals, he lived in the most shocking profanation of Religion, having made no scruple, till his apprehension, of daily offering up the body of his God, in the sacrifice of the Mass. Could such a wretch have the least claim to mercy? Undoubtedly he would have been put to death in any country upon earth, where the Inquisition bears no sway. Whereas the two latter, supposing them to have embraced some notions repugnant to the established Faith, as they acted from a principle of conscience, and had done nothing contrary to the rules of Moral Honesty, were justly entitled to compassion. Well may the Chevalier inveigh so bitterly against such partial and shameless

* The words in the printed List are, *Pello crime de Sodomia, sendo Agente e Paciente.*

Judges,

Judges, who have found out the art of making people religious without virtue, and, after having depopulated one half of the country, by their excessive cruelties, endeavour to keep the other half, in the vilest of all slaveries, by blinding their reason and debauching their manners.

The truth is, that, in Portugal itself, according to the ancient Laws and Ordinances, by which the secular Courts are still governed, the execrable crime here spoken of, is not only made capital, and the Delinquent's estate liable to confiscation, but, to express a just horror at such unnatural practices, his very descendants are to remain infamous, to the third or fourth generation. Thus the crime had been always punished, without remission, till the Inquisitors took cognizance of it, in virtue of a Bull from Pope Gregory XI. whereby they are empowered to proceed against these abominable wretches, in the same manner as against Heretics ; but, whether it be from some exceptions in the said Bull; which admit a favorable interpretation, or that the Inquisitors themselves think no crime so enormous as Heresy, their proceedings leave no room to doubt, that the latter is infinitely more the object of their detestation than the former; and that the utmost depravity of manners, such as debases human nature far below that of Brutes, does not appear to them in near so odious light, as the least deviation from the tenets of Mother Church. The wide difference they make between the two crimes, has been long since

since taken notice of, by such authors as have expressly wrote in favor of the Holy Office, particularly by the celebrated Soufa *, who, in his Aphorisms of the Inquisition, informs the world, that any man, guilty of that execrable vice, is allowed the benefit of Sanctuary in a Church, from whence he must not be taken; that, after his natural death, in case the fact has not yet been proved, he cannot be proceeded against, either as to the crime or confiscation of his goods, even tho' the fact can be proved by legal witnesses; nay more, even tho' he be convicted, or has confessed, yet the crime is so entirely extinguished by his death, that the process cannot be carried on, either against his person or effects; consequently, as the delinquent himself stands thus cleared, no blemish redounds to his posterity.

Now if we compare this treatment with that of an Heretic, it will evidently appear, that the Crime, which brought down fire and brimstone from Heaven, is deemed in Portugal, at least by the Inquisitors, as deserving a much less severe chastisement than that of Heresy; since the one is entitled, by the laws of this holy Tribunal, to several indulgences and privileges, which are absolutely denied to the other. One, accused of Heresy, is allowed no place of Sanctuary, but may be dragged from the very altar; whether he live or die, his goods are always confiscated, on the slightest

* Lib. 1. c. 9. § 29, 30, 31. Lib. 2. c. 26. § 30.

presumptions; his death puts no stop to the process, nor exempts what remains of him, from being carried out in the Auto, and burnt at the stake; and infamy, as every one knows, is entailed on him and his whole generation.

How these Ecclesiastical Judges will be able to justify their conduct, with regard to so scandalous a partiality, is beyond my comprehension; for, let their pretences of zeal for the Catholic Faith be ever so specious, this will never excuse an indulgence, which so greatly contributes to the destruction of all Morality. The undeserved mercy they extend to those Monsters, is at least as great a reproach to their Tribunal, as their excessive rigors, in cases of reputed Heresy. And let me repeat once more, to their everlasting shame, that one, who differs from their way of thinking, may be, and often is, a truly virtuous man; whereas the abandoned wretches, whom they treat with so much lenity, cannot but be the vilest of miscreants.

I have already observed, in speaking of the barbarities exercised by the Holy Office on the Jews, or New Christians, that these two appellations imply the same thing in Portugal. As the latter is a term of the highest reproach in that country, and consequently one of the greatest discouragements to those of a Jewish Extraction from embracing the Gospel, since their sincerity is always called in question, and, however unexceptionable their external deportment may be, they are exposed at least to per-

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petual affronts and calumnies ; as this, I say, is notoriously the case, I cannot forbear taking notice of a remarkable passage in the Satyrical Review, which may throw some light on the present subject.

The Portuguese Jews are charged with the blackest ingratitude towards that very Tribunal whose destruction they so earnestly cover. " Whatever injustice or rigor, says the Satyrist, it practises towards others, the Portuguese Jews, of all human creatures, are so far from having cause to find fault with it, that, they have ever reason to praise and bless it, nay, to wish for its continuance ; as nothing but the baseness, which is so inseparable from them, can make them so rancorous against it. This, adds he, however great a paradox it may seem at first, will appear, on reflection, as clear as noon-day." —

The substance of what he offers, in support of so strange an assertion, is as follows. The Moors, it seems, after their expulsion from Portugal, endeavoured to regain their former footing in that kingdom, by means of the perfidious sons of the Synagogue, who remained in the country, and served them as spies. This being discovered, a law was made for banishing the whole race, on pain of death, if ever they returned. Now as numbers of them were unwilling to quit their native soil, they outwardly conformed to the national religion, tho' still Jews in their hearts ; on detecting of which, it was judged necessary to proceed to greater severities.

venties. The most effectual expedient was the passing of an irrevocable statute-law, whereby it is enacted, that every baptized subject of Portugal, who apostatized to infidelity or Judaism, shall, on conviction, be burnt alive, for the first offence, without any regard to his repentance. We are farther informed, that, whilst the Lay-Judges took cognizance of such matters, the Law was executed to the letter, and with the utmost rigor: whereas, ever since the crime of Judaism has fallen under the jurisdiction of the Inquisition, the execution of this Law is so greatly mitigated, that every delinquent who acknowledges his guilt, declares repentance, and promises amendment, is sure to be pardoned for the first offence, and finally released; and when the relapses are not accompanied with grievous circumstances and glaring perfidy, they are often dismissed, after some slight correction, a second and a third time: To confirm which, the Satyrist assures us, that he himself has seen more than one person at Lisbon, who, having been *notoriously* convicted, at three several Autos, of relapsing into Judaism, were at full liberty. To this he adds the following reflection. "So that, whatever the Inquisition be to others, it is of sovereign benefit to the Jews, and ought to be received by them as a gracious and merciful interposition between them and the extreme rigor of the laws of the land."

Would not any one be apt to think, that this man was speaking to Laplanders, or to such

as had never heard of such a thing as the Holy Office? However, it may be gathered from the very apology he makes for this *gracious* and *merciful* Tribunal, that the civil Laws were not originally intended against the Jews, as Jews, but as Traitors and enemies to their country; and certain it is, however rigorously they might have been executed, even in cases of mere Judaism, the nation was then rich, flourishing, and happy. But how dreadfully is the face of things changed, since the Inquisition has assumed to itself the power of executing these laws, or rather of making new ones of their own, fundamentally opposite to those of the kingdom? Is it not to this usurpation, that Father *Vieira* so justly ascribes all the miseries which Portugal still groans under? What else has this Tribunal produced, but ruin and desolation, by its inhuman treatment of the New Christians; tho' it is not so much as pretended now, that any of the present race hold a treasonable correspondence with the Moors; and so many have been proved to have nothing of the Jew in them, but their extraction from Jewish Parents? And supposing some of them guilty of prevarications, how can they be said to be *notoriously* convicted, whose whole process is carried on with such impenetrable secrecy?

When the civil Magistrate was permitted to take cognizance of these matters, the trials were according to the known forms of Law, the Criminal knew who were his accusers, the witnesses

nesses were always confronted, and the whole process published; so that every one could judge of the equity of the sentence, and was thoroughly satisfied, that none but real delinquents were punished. How widely different, as I have more than once remarked, are the proceedings of the Holy Office? Their forms and methods of trial are known to none but themselves; the prisoner is as great a stranger to the particulars of the crime he is charged with, as to the names and quality of his accusers; nor is any part of the process ever published, but such only as the Inquisitors are pleased to divulge, in order to give some color to the most flagrant injustices. Indeed their processes are carried on in such a manner, that 'tis impossible for the most innocent person to defend himself. How many are there, whose innocence has been incontestably proved, long after they were consumed to ashes?

Will any one believe, that mercy alone induced these Ecclesiastical Lords to usurp an authority incompatible with the character of clergymen, and to proceed in a manner so preposterous, so different from the universal practice of mankind? How is it possible not to suspect the worst of such dark and mysterious conduct, which all other Courts of Justice are strangers to? And, after all, what is the gentle correction of those who are so happy as to be dismissed? Confiscation of goods, and perpetual infamy at least; and this perhaps, as I have already observed, after some years confinement,

and a false confession extorted by racks and tortures.

If what our Apologist asserts be true, to wit, that he has beheld, during his two years abode at Lisbon, more than one person, thrice *notoriously* convicted of Judaism, at full liberty; he must have had better eyes than any other inhabitant of that city. For my own part, I never saw, during a much longer residence there, nor ever heard of any such thing. The plain truth is, that in cases of Judaism or Heresy, this Tribunal not only never pardons the third offence, but, as it is sole judge of the grievous circumstances and glaring perfidy above-mentioned, frequently punishes with death for the first. This, I am credibly informed, was the case of the unfortunate Apothecary, and the *lovely young creature*, his daughter. Be it as it may, it will not, I presume, be controverted, that, had the Priest, with his abominable accomplice, been tried by Lay Judges, they would have shared the same fate with those two unhappy victims; but the former, it seems, were *old Christians*, as appears from the printed list; which circumstance is particularly taken notice of, to intimate, no doubt, that the purity of their blood atoned, in good measure, for the impurity of their manners: whereas the latter, however blameless in other respects, were of the odious race of *New Christians*, and consequently unsound Catholics at best; a stain, of too black and deep a dye, in the eyes of Portuguese Inquisitors, for all

all the moral and christian virtues in the world ever to wipe off.

From hence may we account for the partiality of these righteous Ministers, in treating with such extreme rigor an offence which might always admit of some mitigation, and, at the same time, treating another so gently, which could not possibly admit of any. Indeed 'tis the general opinion in Portugal, that scarce one in twenty of those who are burnt for Judaism, are really guilty of the charge; and let me repeat once more, that even those few that are, being condemned without legal proof, may be always said to suffer unjustly. Plead no more, therefore, thou Man of Business, in favor of so infamous a Tribunal, nor endeavour to persuade us, that even Portuguese Jews are not to be treated as human creatures: leave them to their Lay Judges, as formerly; let these do their duty, as Heaven has appointed, and then that persecuted race will find, that the utmost severity of Civil Laws, is far less dreadful than the tenderest mercy of Inquisitors.

Having sufficiently explained myself on this head, I shall enter on a more interesting subject, namely, the Parallel drawn between the English and Portuguese Nations, which turns out so greatly to our disadvantage, that, were the picture, drawn by the Satyrist, an exact resemblance, 'tis enough to make one ashamed of being called an Englishman. But the clearing up of this point must be reserved to a more convenient opportunity. I am, &c.

L E T T E R . X V .

S I R,

IN one of my former, I took notice of the treatment Mr. Whitfield has met with from the Satyirical Reviewer, on account of the liberties he has taken with the religious ceremonies and Holy Office of Portugal. A fresh charge is now brought against him, for his gross abuse of the people of that country, on the score of their Morals. He tells them, it seems, in plain terms, "that they notoriously want common honesty in their dealings; that every scene of lewdness and debauchery is daily repeated in their religious houses; that their Churches are asylums for Assassins; and that their very Priests may be bribed for a trifle to Rab any man they please."

Now if you ask me, what I think of this general character of the Portuguese, I must ingenuously own, that I can no more approve it, than that which the Satyrist himself has been pleased to draw of his own country. The Portuguese, without dispute, have their national virtues as well as vices, like all other people; and as the odious picture here drawn of them, comes from a man who is described as a common Cheat, or at least, a frantic Enthusiast, would it not have been more for the Satyrist's own honor, as well as that of the people whose defence he undertakes, to have treated so worth-

less

less an adversary with silence and contempt? Instead of this, he passes over the particular aggressor, and falls foul on the whole British Nation, who are set in such a light, that, were they but the tenth part such monsters of wickedness as he has painted them, 'tis astonishing that Foreigners do not shun us like infection, nay, that the earth has not long since opened its mouth, and swallowed us all up.

You will say perhaps, that I ought to have followed the same rule I prescribe to others, by taking no notice of such national reflections. True, Sir; and this I should certainly have done, had the ugly picture of us been only handed about in private; but as it has been hung up to public view, and even transmitted over sea, purely to tickle the vanity of foreigners, they may learn from our remarks on the present Parallel, that we are at least as well acquainted with their Morals, as they pretend to be with ours; and that the vile Sycophant, who was hired to make the comparison of both Nations, so extremely to our disadvantage, has shewn how little he understood his business, by so positively asserting, as indubitable facts, what all the world knows to be false, and dwelling so minutely on certain particulars, which, one would think, were produced to no other end, but to expose and burlesque his Employers.

The substance of the charge brought against us, is reduced to three principal heads. The first relates to dishonesty in our dealings; the second, to lewdness and debauchery; the third,
to

to murder and assassination. The two latter articles shall be the subject of separate letters, and the former examined in this.

The Indictment is thus opened by the Satyrists, *p. 49*. "And, after all, what virtues have we to boast of, above our neighbours? Is not every branch of Trade, now carried on, with universal fraud? No longer content with imposing on Foreigners, we play the Cheat upon one another. What do we eat, drink, or wear, but the purchase of imposition? Whether we buy or sell, is not one side, if not both, sure to be bilked in the price, in the weight, quantity and quality, perhaps in the very substance, too? Are not Tradesmen void of conscience in their bills, and Gentlemen even with them, in never paying them? What frivolous pretences do not Masters allege, to wrong their Domestic, to defraud the Labourer of the sweat of his brows? How ingrateful is the servile generation become, to out-vile their Superiors? But, servile did I say? Who is not servile in this sense? Perquisites, poundage, vails, fees, gratuity, &c. are so many extortionates for natural Things. Do they not force the Domestic to betray his Lord, the Lord to sell his Country? And do they never tempt the Governmen to put up the Church to sale? Are bribery, venality, and money uncommon things? How foul are the seats of the Law, of the Sword; of the Faculty? What condition is there, so high or so low, in which dishonesty does not figure? Can we now-days discern the

the helpless Poor from the mumping Impostor? What are the rich to be distinguished for, so much as by their being slaves and dupes to Pimps, and Bawds, and Sharpers? What difference is there between the Noble and Plebeian, but that the latter is scarce more bare of title, than clad with fraud and meanness? The former oftentimes less noted for his equipage than his vices and venality. In short, what station can we name, in which more than one sort of guilt is not glaringly practised, countenanced, and justified?

What a pack of Rogues must our Neighbours take us for, if they give any credit to this character, which is so comprehensive, that no degree of men is excepted, from the Lord to the Beggar! Yet, notwithstanding, I believe, it is generally allowed, that, as the bulk even of our common people are not addicted to theft or dishonesty, so those of Portugal are remarkably infamous on this account; which has given rise to the well-known sarcasm, *Quatre Portuguezes, tres Ladroens* *. Indeed robberies on the Highway are not so frequent among them as with us; but as to all other kinds of theft, which require more cunning than courage, they far exceed our adroitest shoplifters and pickpockets. Many of them are such proficient, that they know how to flick more dexterously with their feet, than the pickpurses of other nations do with their hands.

* Four Portuguese, three Thieves.

Of

Of this I have heard not a few surprising instances. Even Sacrilege itself is so frequent among them, that the very Candlesticks, as I have observed in several churches, are chained fast to the altars, for fear they should be stolen. In a word, as it has been found by long experience, that few of the lower sort of the Natives are to be trusted, almost every Foreigner, residing in Portugal, employs no other servants but Spaniards of the province of Galicia, who, for the most part, are remarkably faithful. But, to dwell no longer on generals, let us examine the particular items of the present accusation.

How unluckily does the Satyrist begin with our imposing on Foreigners in matters of commerce! With regard to our Merchants, it is universally acknowledged, that none of their profession, in any part of the globe, hold every kind of fraud and double dealing in greater abhorrence, or have so generous a way of thinking; and that, as none trust more to the sincerity of others, so none have suffered so deeply by it, especially in Portugal. I have often heard the natives of that kingdom confessing, that our Manufactures are the best and cheapest of the kind; but, whatever it be owing to, the officers of their Custom-house have done their utmost to impede and prejudice the sale, by not only loading them with higher duties than those of the same quality from other countries, but permitting the importation of French Cloths, particularly the finer sort, with several

several other kinds of woollen goods, to the total exclusion of ours; which seems directly contrary to the intent of the Treaty subsisting between the two Crowns; tho' surely there is no people on earth, who have less reason to complain of our breach of faith than the Portuguese. As to the honor and veracity of our Factories settled among them, they are noted even to a Proverb; insomuch that, *Palavra de hum Ingles*, i. e. the word of an Englishman, is proverbially used for that of an honest man. This is allowed to be their general character, with very little exception, both at home and abroad. And as to that of our Tradesmen, it is, for the most part, so fair, that a child may as safely be sent to their shops, as the most sagacious person. Some of the iniquitous arts charged on them, may indeed be practised by such as have no regard to their reputation; but does not the fraud, when detected, (and 'tis scarce possible it should be long concealed) always end in their disgrace and ruin? Can our Man of Business, who has resided so long at Lisbon, be ignorant, that the same kind of arts are no less frequent there, and practised with much greater impunity? The impositions in exposing their temporal wares to sale, are at least as notorious as those of any other place; and as to their spiritual merchandize, which is one of the most considerable branches of their Trade, the legerdemain tricks made use of, to enhance the value, or rather to set an high price on what is really worth nothing at all, exceed

exceed those of all other nations. This latter kind of Cheats is so rare among us, that our Neighbours seem to have monopolized the Trade.

Are not fraudulent Bankruptcies more frequent, beyond all comparison, in Portugal, than here? Was not the shelter both Merchants and Tradesmen lately found in Monasteries (where-in they dared to brow-beat their Creditors, who were glad to accept of any composition) become so notoriously scandalous, that the King found it necessary to put some stop to so crying an abuse, by a public Decree. Yet still, what numbers of these public Robbers, find harbour and protection within those sacred walls? And what officer of Justice will presume to infringe the Ecclesiastical Immunities, by making a search for them? How many have been legally convicted of secreting their effects? And yet, what single instance can be produced, of any one having been ever brought to the gallows for it, as among us? Have we any such things as *Moratorias*, or Royal Letters of Licence, by which the King dispenses with the Laws, in manifest prejudice to the Creditor? Do we suffer even Foreign Ministers here, notwithstanding their extensive privileges, to protect Bankrupts; a practice so frequent in Lisbon?

With respect to Portuguese Tradesmen's Bills, I could never find, that they are more conscientious than those of ours; and as to their Gentry, who are so remarkably fond of Parade,
far

far beyond their income, it is, I believe, generally agreed, that, as none are more apt to contract debts; so none take less care to discharge them; and, which is still worse, to attempt forcing them to it by law, is sometimes attended with fatal consequences, and always such an endless piece of work, that 'tis best to set down with the first loss. Among the various species of baseness and dishonesty charged on our *Noblesse*, was there ever a British Minister at a Foreign Court, who, having made a punctual bargain with an honest Tradestrian, and received the thing agreed for, has, in virtue of his public character, refused paying more than half the stipulated sum, and been so mean as to tell the poor man for his comfort that, if he would not accept this, he should have nothing, and might seek his remedy? I need not descend to particulars, as the Satyrists can be no stranger to the story hinted at.

Whatever pretences some Masters here may allege, for defrauding their domestics, or the laborer of his hire, nothing is held more infamous among us, nor is there any thing which the Laws have more carefully provided against. The truth is, no servants in the world receive higher wages, nor are better paid. British servants, as every one knows, have the same sense of liberty and property with their Masters, and are so far from being a servile, cringing race, as those of Portugal undoubtedly are, that the very Green would dare to disobey any unlawful command of his Lord, and to tell him to his

his face, that he was a free-born Englishman. Were a Portuguese Domestic to take the same liberty with one of the least distinction, he would not only run a risk of losing his wages, but being thrown out of a window. This sense of liberty, which universally prevails among our lowest rank of people, too often degenerates, it cannot be denied, into licentiousness, which is allowed to be an evil; yet still it springs from a glorious cause, and the remedy would be worse than the disease. As to our Mechanics and Laborers, the poorest among them can summon the best Gentleman in England to a Court of Conscience, and there compel him, in the most summary manner, to pay any just debt, not exceeding forty shillings.

If the fists of the Law are so mighty clean in Portugal, how much are the people to blame, in making such general outcries as they do, that nothing can be fouler? But sorry I am to say, that their complaints on this head are too well grounded. Nothing on earth can exceed the rapaciousness of all the Officers of their Civil Courts, except that of the Ecclesiastical; especially the *Patriarchal**, where such swarms of licensed Blood-suckers fatten and riot on the

* A new Court erected in Lisbon since the Pope exalted the Archbishop of that city into a Patriarch: which title, with the privilege granted by his Holiness to the Canons of the chapel royal, of wearing the robes of Bishops and Cardinals, cost King John V. more than ten millions of cruzadoes.

spoil

spoil of thousands. The names of Scrivener, (which answers to, that of Attorney with us) and Thief, are synonymous terms in Portugal, nor is it easy to enumerate the various titles and pretences, under which those Harpies endeavour to cloak their robberies. This I can aver from my own experience, that a Suit, which would have been decided among us at one hearing, is, by their management, frequently protracted to five or six years, and then left so perplexed and intricate, from the voluminous pleadings and variety of contradictory authorities produced on both sides, (all which are committed to writing, and not seldom swoln up to so enormous a bulk, as to become a load for a porter) that the wisest and honestest of their Judges are embarrassed how to determine the merits of the cause.

Even the Magistrates of their supreme Courts are not the most clean-fisted people in the world, if any credit may be given to the natives, who scruple not to charge them with selling of Justice. If our Satyrist ever had the curiosity to go to the high Court of Judicature at Lisbon, he must have observed a very striking Picture *

* It was the representation of one of their *Desembargadores*, or supreme Judges, hanging from a Gallows in his robes. This wicked Judge had long screened a Murderer from justice, and, after having fleeced the mother of the criminal of all she was worth in the world, when he found nothing more was to be got, condemned her son to death. The poor woman complaining of this cruel usage to the King, the Judge was punished as he deserved, and this portrait set up as a warning to others.

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in the great hall, which had, it seems, given such offence to those upright Judges, that they caused a curtain to be drawn before it; but the Duke *de Lafoens*, their President, soon found it necessary to expose it again to public view; and, I believe, it will be no exaggeration to add, that, were every incident of the same nature, which gave occasion to the setting up this picture, to be represented in the same manner, that Hall, tho' pretty large, would not have contained the portraits.

Indeed the wretched salaries given to the Judges of their Supreme Courts, (which, not long ago, scarce exceeded 150 *l. per annum*) being insufficient to maintain the dignity of their offices, and these, moreover, being only held during the King's good pleasure; all this, I say, has been pleaded as a sort of excuse for their indirect practices. Can any of our Judges be charged with taking of bribes, or perverting the laws in favor of the Great? Has not the wisdom of our Legislature provided, that they shall not be exposed to such temptations, by granting them noble appointments, and fixing them in a state of independence? We look on the persons of our Princes to be at least as sacred, as they do on theirs in Portugal; but there is something we hold still more sacred, that is, the maintenance of our Liberties, and preservation of the Constitution. We have been taught, and may our posterity ever be so, that, to disobey a royal command, when unjust or illegal, is the highest instance of our Loyalty, and

and that, to comply with it, would be no less than Treason against the State, as well as a mark of disaffection to the Sovereign himself, whom our laws suppose incapable of doing wrong. Such notions, I own, would seem a paradox in Portugal, where every thing depends on the arbitrary will of their Monarch. They have indeed a body of excellent Laws; but of what signification are they to the people, when those, who are to put them in execution, declare, that the King may dispense, as he frequently does, with every one of them?

As to the fists of our Clergy, whether clean or dirty, I shall leave them to defend themselves: when both parties are brought to a fair trial, perhaps they may be found not much inferior, either in virtue or learning, to such a formidable host, as the Ecclesiastics of Portugal.

Tho' our Military Gentlemen are likewise reflected on, I am willing to believe, that few of the officers are included among the dirty-fisted, and shall therefore confine myself to our common Soldiers, who would take it as an high disparagement to be put on a level with those of Portugal, in point either of honesty, courage, or pay. With regard to the latter article, it amounts to no more than about three half-pence a-day, with an ammunition-loaf; which scanty allowance reduces numbers of them to the necessity of begging or stealing; and yet, notwithstanding their extreme poverty, nothing can exceed the pride and insolence

wherewith it is attended. When only a party of twenty or thirty march along the streets, to relieve the ordinary guard, every one that passes by, must take off his hat, or will otherwise run a risk of being affronted, and perhaps receiving a blow with the but-end of a musquet. I have seen some glaring instances of this kind, and was once ill treated myself, for not paying due reverence to these haughty Sons of Mars.

With regard to our Gentlemen of the Faculty, it must be acknowledged, that they exceed the Medical Tribe of Lisbon, as much in their Fees, as they do in their Abilities, which may be justified from the length and great expence of their education; for, I assure you, 'tis not quite so easy a thing to commence Doctor at our Universities as at *Coimbra*; but why the Satyrist should call the cleanness of their fists in question, more than that of his own *Doctores Sangrados*, who are the most ignorant and presumptuous of their profession, is past my comprehension.

I agree with the Satyrist, that 'tis hard to discern, in this great City, the helpless Poor from the mumping Impostor; which indeed is far from the case of Lisbon, where 'tis the easiest thing in the world to distinguish them; for, as no legal provision is made for the former, so no chastisement is appointed for the latter; which renders disguise wholly unnecessary. Now supposing our Impostors, who appear at least like real objects, more numerous than they are, what comparison
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is there between them, and those notorious Cheats of Lisbon, whose profession is as well known as their persons, and not only tolerated, but openly countenanced, and encouraged by the plentiful contributions they receive every where? Indeed it is morally impossible, considering how defective their Laws are, with respect to Vagabonds; that one half at least of the lower class should not prove thieves or beggars. You may see hundreds of them together, most of them capable of some useful employment, marching through the streets from door to door, or cramming the fragments daily distributed at the gates of Monasteries; after which, wrapped up in their ragged cloaks, they sit basking in the sun or shade, according to the season, telling their beads, and taking their pinch of snuff, and then adjourning, for the remainder of the afternoon, to their wonted Rendezvous, to regale themselves with the money they had collected.

I must do the Portuguese the justice to own, that they are remarkably compassionate, and even courteous to common Beggars; insomuch that you will scarce ever hear an harsh answer from their mouths, tho' ever so much importuned. This is one of their National Virtues, and I commend them for it, as it springs from a principle of humanity. But I hope they will not take it amiss to be reminded, that such Charity is only an encouragement to idleness, and, were it tempered with a little prudence, would be more beneficial to the Beggars them-

selfes, as well as to the Public. And tho', I am afraid, it may give some offence, yet I cannot forbear adding, that it would be of more real service to Religion, and a much nobler instance of benevolence to their fellow-creatures, were they to employ some small part of the large sums they consume in dressing up and carrying about a parcel of senseless Images, in cloathing the backs of these tattered Vagrants, and setting them at work.

I might, without impropriety, say something here, as it so naturally falls under the present subject, of the prodigious swarms of Mendicant Fryars, a pack of the laziest Drones, and most impudent of the whole Fraternity of mumping Impostors, who, as they subsist on the sweat and labor of others, and cheat in a double capacity, may be justly deemed a greater nuisance to society than those above taken notice of. But, I think, I have already said enough of this sort of Gentry.

I could enter on a very circumstantial detail of facts, relating to the charge brought against our Nobility, to wit, that they are chiefly distinguished from the vulgar by their vices, and by nothing so much as being slaves to pimps, bawds, and sharpers. But as this would lead me to some very disagreeable anecdotes, let it suffice just to intimate, that, however infamous such appellations may be deemed in Portugal, the offices themselves are held in a far more amiable light than in England; and that we never heard of any complaints among
us,

us, of our Sovereign's treating the ancient Nobility with contempt, of driving them from his presence, and admitting none to his royal confidence but such kind of vermin. Let me farther observe on this head, that, tho' the Satyrists can find no difference, except mere title and equipage, between our men of rank and Plebeians, yet the French, our most inveterate enemies, have found a very considerable one; comparing the former to fine flour, and the latter to coarse bran*, ingenuously acknowledging, that none are more jealous of the glory of their country, nor endowed with nobler qualities. And, I believe, it may be added, without an hyperbole, that there are many thousands even of our populace, who have the same sense of national glory, the same regard to public as well as private virtue, with those of the most exalted stations.

I make no doubt, but the Portuguese have an affection for their *dulce natale solum*, like other people: but to compare their *Patriotism* (which consists in nothing else but crying up themselves, as the wisest, bravest, and most respectable people on earth) with that of Britain, would be only exposing myself to ridicule. They have not so much as a word in

* Moreri, in speaking of the manners of the English, has these words: "*Les Seigneurs & la veritable Noblesse y a été comparée à la plus fine fleur de farine, & la peuple au Son le plus grossier. Les premiers sont honnetes, genereux, obligeants, liberaux, civils envers les étrangers, & jaloux de la gloire de leur Patrie.*"

their language, that I know of, to express the thing; nay, I do not believe, they have the idea of it, as understood by us, or any other people, who have not lost all sense of Liberty. Blind passive obedience is become so habitual to them, that, if they attempt any thing against their Sovereign, as in the late conspiracy, 'tis not to redress the grievances of their country, but to revenge their own private injuries.

The character given of the Portuguese Nation, by one of their best Historians *, is that of *Universal Pride*. The King, says he, claims the adoration due to a God: the Nobility claim the same awful respect and homage as their Prince; the Gentry, the same as the Nobility; and the Populace, the same as the Gentry. This claim to external reverence is so rooted in the whole nation, that a failure in the slightest punctilio has often cost a man his life. Almost every one, who makes any figure, and many, who make none at all, oblige their domestics to treat them with *Senhoria*, or Lordship, and receive the same title, with great complacency, from others. I have often seen their petty *Fidalgos*, and not seldom an ordinary Shopkeeper's Lady, receiving a message, or glass of water, on the knee. Every Barber expects to be treated with at least as much ceremony as one of the Faculty among us; and even a Porter or Cobbler cannot be decently accosted, without *Vossa Mercê*, or Your Worship. I remember, a Fellow once

* Manoel de Faria e Sousa.

came to shave me, with a Spada of a most enormous length at his side: he had scarce begun the operation, when I chanced, through inadvertency, to omit this last appellation, in speaking to him; upon which, he laid down his razor, and sternly asked me, whether I was talking to an horse. I made the best apology I could, and grew more cautious for the future, especially on such occasions, for fear of my throat. In short, the custom of giving high titles to people of the lowest rank, had so universally prevailed, to the confounding of all distinction, that the King published an edict against it, tho' to very little purpose. Now in all these instances, tho' you may easily discover a consummate share of vanity and self-conceit; can you perceive the faintest trace of Patriotism or Liberty? No, sir; the very sound of such words implies the same thing in Portugal, as Treason with us. The Courtiers, slaves to their Sovereign, and Tyrants to all beneath them, implicitly obey his will, in order to gratify their own. There is no necessity of tempting them with bribes: they are readier to fly, at the royal nod, without these inducements, than the most venal among us are, with them.

Is there a single Nobleman of that kingdom, (I might add the whole body of Nobility united together) who would dare to remonstrate, that such a mandate was contrary to law, that such a tax was unnecessary and burdensome, or to intimate, that their King was ill advised, in pursuing such a measure? No less than thirty
were

were banished, in the preceding reign, and not a few in the present, long before the earthquake, for presuming to open their lips on these subjects.

Nothing of importance was formerly transacted in Portugal, without consulting the *Cortes*, or general assembly, consisting of the three Estates, not much unlike our high Court of Parliament, and invested with little less jurisdiction. Would even such an august assembly as this, now dare to interpose its authority, in opposition to that of the King? Alas! the Court itself no longer exists: the very name is almost forgotten. Their ancient Parliamentary Government, like that of France, is now changed into a military one, with this difference, that the latter still retains the shadow of a Parliament, whose Councillors are sometimes suffered to meet in their scarlet robes, to verify the royal edicts: whereas the former has not so much as the empty phantom left of the liberty it once enjoyed.

There is a late instance of an humble Remonstrance presented by the most respectable Merchants of Lisbon, relating to certain grievances which greatly affected their commerce. What was the result? Every one of the Petitioners were seized on, dragged out of their houses, and thrown into secret dungeons, where, in all probability, they would still have remained, had not the earthquake procured them their Liberty. I am informed, that a process had been commenced against them, for

no less a crime than High Treason, as their Remonstrance, it seems, had been drawn up in too strong terms. What a blessed state must that People be in, with an Arbitrary Monarchy on the one hand, and an Inquisition on the other !

In fine, the doctrine of passive obedience has there taken such deep root, among all ranks and degrees of men, that, when the King, for form's sake, sends to consult any particular Officer or Judge, or the Offices and Courts of Justice themselves in a body, with regard to the equity or legality of a thing, tho' they do indeed generally intimate what the Law declares in such cases, yet they never fail adding at the close, *Vossa Magestade fará o que for servido*, that is, Your Majesty may act agreeable to your own will and pleasure. He must be very little acquainted with Portugal, who knows not, that this is the invariable style, not only of every individual in that kingdom, but of all their Courts of Judicature, and every Office, from the highest to the lowest.

Is this the language, I will not say, of a British Parliament, or of a British Judge, but even of a British Freeholder, of forty shillings a year ? Tho' bribery and corruption, it must be confessed, have too often spread their baleful influence among us, yet still, Servility is so far from being the characteristic of our Nobility and Gentry, that the meanest of the Populace would disdain the imputation. Indeed there is not a single person so low among us, who
may

Manners of the Portuguese

may not claim the privilege of being tried by his Peers, in an open Court, and, even tho' guilty of Treason, is under no apprehension of being forced, by secret racks and torture, to accuse himself, as many have been in Portugal, of crimes they never committed * ; in which respect, the meanest Briton is a man of much greater importance than the first Duke of that Kingdom.

Having sufficiently explained myself on the first article, I shall proceed, in my next, to the second, and am, &c.

L E T T E R X V I .

S I R,

THE second article of the charge, relates to lewdness and debauchery. The Satyrist begins with the character of London, which is so drawn as to include that of the whole Nation. “ Is there a city, *says he*, in the known world, where immoralities are equally suffered with impunity to stalk in public, to reign without controul, to stare and

* The injustice of forcing confessions by torture, became so glaring, that the custom was abolished, for a long while, in all the secular Courts, and confined only to the Inquisition. There is a striking instance of a man, who accused himself, on the rack, of a crime, whereof the honest Judge, who tried this cruel experiment, purely to convince the King of its iniquity, knew him to be perfectly innocent.

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Brow-beat innocence and modesty both out of countenance and out of date? Have we a street in this virtuous Metropolis without a Brothel? Have we scarce a house without a frequenter of them? Have we not public, known, and tolerated (would it were no slander to say, *countenanced*) Procureesses, so lost to shame, so *magisterially* safe from laws and fears, so lackered with iniquity, as to dare to write lascivious summonses to every new-arrived Foreigner, to make a tender of the foul commerce of their Seraglio, and that with date, address, and name at length? Don't we abound with these and other such-like wretches, of no other use to the Commonwealth, than that of making us appear to all our neighbours, a Nation of mere Profligates? And are they not *publicly encouraged*? What are some of our private assemblies but lures to intrigues? What our public spectacles but schools of wickedness and obscenity, where even the once timid, bashful, guileless sex are initiated into the art of beholding the lowdest scenes unstartled; nay, to stare out the once more daring sex to discountenance? Have not our Theatrical Performers of laconic lewdness learnt by experience, that the more *sans façon* the smutty lecture is, the thicker is the throng of female scholars? Are our very places of divine worship unpolluted with oglings, assignations, and overtures to private impieties? Superfluous industry to swell iniquity! What need of privacy or caution, where such indecencies, debaucheries, and *fittheries*

theries are daily seen, and heard, and practised in the public streets? Whatever virtuous education a watchful parent gives his child, can the babe set a foot without the door, or expose its yet untainted ears at a window, without immediate danger to its innocence? How shall we amend the growing generation, when eternally beset with all that can corrupt the mind, from the vast inundation of immorality the Press is daily puking forth? Can we now-a-days with safety trust a youth with the lecture of a common News-paper? What are the Compilers of some of them, but panders to Debauchees and Procuresses? One wants a mistress, tips the Journalist two shillings with an advertisement, and the mercenary Go-between is not ashamed to appear a Pimp in print, and barter souls for less than hangman's profit. Another stands in need of a Gallant, and, for that same sum, is at liberty to walk a Gazette, more cheaply perhaps than she could walk the Strand. One Quack, persuaded that you are too high bred to start at vice, for fear of God and Devil, apprehends, nevertheless, you may still retain some awe of man, and some regard for self, and therefore, to rid you of these restraints, he fees the *commode* of a Journalist, and, by his means, emboldens you in vice, by telling you, that you need not fear a Pox or so, for he can cure you presently and privately, with little cost, and without any trouble. Nay, another, more heaven-and-earth-defying, tells you, that, if you are but courageous enough to brave damnation,

damnation, he'll sell you a Nostrum, whereby you may boldly bid defiance to the pestilent judgment, with which Heaven scourges impudicity, to deter men from it.—Such are a part, and but a part, of the public virtues, which can entitle us to reproach our Portuguese Allies with immorality; *virtues indeed, so little known in Portugal, that there is not a mortal in that kingdom, who has not been at London, who would believe it possible, that such could be the reigning morals of so civilized a city.* —

Who would ever have expected such a lecture on the crying sin of lewdness from the Reverend Father *Bl—the*, whose indulgencies to the calls of the flesh are as little a secret as his vows of perpetual Celibacy? In this, not unlike the famous Mother *Needham*, who had generally some pious ejaculation in her mouth, and always a *Bible* or *Whole Duty of Man* laying in her window. I could give you a detail of some of the chaste amours of this zealous Missionary; but as it would lead me too far out of my way, to dwell on his private character, I shall only take notice of that he has given of the inhabitants of London, as set in opposition to those of Lisbon; just observing, *en passant*, that the compliment he pays to the former city, by calling it a civilized place, immediately after charging it with such universal depravity of manners, as the most barbarous people would blush at, appears somewhat unnatural.

It

It should seem, from the preceding description of us, that the Devil himself could not be drawn in fouler colors; and yet this, we are told, is but a part of our national character. Well may Foreigners, were they to form an idea of us, from so hideous a picture, (as it was undoubtedly intended they should) look on us with horror, as a race of Profligates, given up to a reprobate sense, and absolutely devoted to destruction. For what milder doom can befall any people, among whom such excessive enormities are not only suffered with impunity, but openly countenanced and justified? What! not so much as a single street, without a known Brothel, where all kinds of lewdness are glaringly practised! Scarce a single house without a frequenter of them! Yes, says this pattern of unfulfilled purity, whose righteous soul, like that of another *Lot*, is daily grieved at the abominations of those he dwells among; the inhabitants of London are so abandoned to lewdness, that those of Lisbon, compared to such monsters, may pass for Angels incarnate: They scorn to put on so much as an outward shew of modesty, and glory in nothing but their shame. In a word, *they are altogether become abominable; there is not one that doth Good, no, not one.*

London, it must be owned, like other great cities, too much abounds with vice of every kind, for which we are indebted, in great measure, to the wicked artifices of Popish Priests, who do their utmost to perplex the people's

minds

minds with false notions of Religion, and thereby corrupt their principles and debauch their morals ; yet still, notwithstanding its degeneracy, there are perhaps more instances of solid piety and every truly christian virtue, to be found in it, than in all the Popish Cities of Europe put together. What place can be named, where the laws, the customs, the public institutions *, and natural bias of the people, shew vice less countenance ? To give London therefore so vile a character, and this in contrast to such a City as Lisbon, which was never reputed over delicate in point of chastity, would be utterly unaccountable, were we not acquainted with the Satyrist's motive, and to what end it was drawn.

With regard to *Procuresses*, is there a City on earth, where both the name and office are more generally detested than in this Metropolis ? And even supposing some of these infernal Hags should be connived at by an inferior Ma-

* To say nothing of the Societies for reformation of manners, established in several parts of this Capital, and the many prosecutions carried on, at the expence of private persons, to check lewdness and immorality, I shall just mention the two late pious and charitable institutions, one of which is calculated to bring back such as have gone astray, into the paths of virtue, the other to prevent the ruin of those who have not yet been corrupted with vice. I mean the *Magdalen Hospital* for penitent Prostitutes, and the *Asylum* for deserted Girls. These single instances reflect as much honor on the city, by whose benevolence they are supported, as on the worthy Gentlemen who laid the plan, and sufficiently confute the calumnies of this impudent Hurling.

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gistrate, as wicked as themselves, would this have any influence on a Grand Jury, when informed of such a nuisance, as it always is, when discovered by the neighbourhood, or screen them from the rigor of the Laws? If to be imprisoned, fined, whipt at the cart's tail, and exposed in the Pillory to the indignation of the populace, are marks of public favor and countenance, which they never fail meeting with here, when legally convicted, it must be owned, they do not meet with such kind of favor and countenance in Lisbon.

I make no doubt but our pious Missionary, notwithstanding he has somewhat exaggerated, yet, considering the many circuits he has made round this wicked Metropolis, may be pretty well acquainted with the number of its Brothels, some of which, if fame speaks truth, he has paid frequent visits to, for a very different purpose than that of converting souls; unless perhaps, (which is no uncommon thing in men of his cloth) he carried on the work both of flesh and spirit at once. For my own part, tho' I cannot pretend to ascertain the number of Lisbon-Brothels, and much less to affirm, that there is a known and public one in every street, the Satyrist himself, with all his power of Fryar's Face, will scarce have the confidence to deny, that there are a few of these chaste Seminaries to be found in it. The truth is, Procuresses make as respectable a figure, and you may there find at least as good store of them, as in any other city in the world, and such indeed

stead as are not easily to be met with any where else, except at Venice ; I mean those good women, who make a trade of letting out their own Daughters ; in which charitable Commerce, Natives as well as Foreigners experience, that, as no caution or secrecy is used on the one side, so none is required on the other.

I might instance in this place, without much digressing from the subject, the Licensed Prostitutes of Rome, who pay no inconsiderable tax to his Holiness ; but at present shall confine myself to those of Lisbon. Let me ask this stern Censor, whether we have any street in London, like the *Rua Suja* * of Lisbon, so denominated, not so much from the heaps of filth wherewith it is always overspread, as from the shameless creatures dwelling in it, who are wont to plant themselves at their doors and windows, not only making the lewdest signs and gestures, (one of which is that of lolling out the tongue) but inviting in every passenger, in the broadest terms, and this even at noon-day. I must, however, do this reputable street the justice to own, that I do not believe, there is a single Procureess in it. But why ? because its inmates, like those of many other streets in that chaste City, know well enough how to be their own Procureesses. Certainly no Females in the world come quicker to the point than those of Lisbon : I speak here not only of the common Prostitutes ; but of such also as cannot

* The dirty Street.

expose themselves so publicly ; for tho' these have not the same opportunity with our Ladies of pleasure, of conveying their amorous inclinations by the vehicle of a News-paper, yet, for writing lascivious Billets-doux, and sending intimations of their readiness to grant the *dernier faveur*, they are not to be paralleled by any upon earth.

To convince you that those, who carry on an open commerce of lewdness, have no reason to complain of being ill-treated, or even discountenanced, it will be sufficient just to mention, that, when an officer goes to make a search in any of their houses, which sometimes happens, in case of noise or riot, he lays hold on none but the Gallants ; for, as to the Tempresses, instead of meeting with any affront, they are treated very courteously, carrying on a trade they are known to make a profession of, without the least reserve or fear of justice. How frequent was it to see them exposing their persons, as it were, to public sale, in the *Rua Nova*, where foreign Merchants held their assemblies ? Was any thing of this kind ever seen on the Royal Exchange ? Our most abandoned Street-walkers never make their appearance, but in the obscurity of the night.

If some of our private assemblies are lures to intrigues, is not their very privacy a mark of some shame at least, and a plain proof that the intrigues there carried on, are not openly countenanced ? As to the private assemblies, of Lisbon, the name they generally went by, is so harsh-

harsh-sounding, that decency forbids me to mention it; nay, the very postures there commonly used in their dancing, are, as I am informed, too obscene to be expressed. As to their public Spectacles, I knew of none, whilst I resided in that city, but their Bull-feasts, a most inhuman diversion, and such as turned Religion into a Puppet-show *. Of these latter, I was present at one, which made up great part of the solemnity of *Good Friday*. Among other edifying scenes, suitable to the occasion, there was, I remember, a Cobler's boy representing Mary Magdalen; he was well patched and painted, with a kind of lappet head-dress on, and a swinging hoop-peticoat, and gravely marched behind our blessed Lady, who made a much less gaudy appearance. The people seemed most wonderfully delighted with the whole procession; yet, amidst all their devotion, committed greater indecencies than were ever seen at our Bear-Gardens.

With regard to our Theatrical Entertainments, which seem to be chiefly reflected on, I shall say no more in their vindication, than that they afford a rational and manly pleasure, and are, for the most part, such as the severest virtue can take no offence at; which is more than can be said of the best of their processions, and such-like entertainments in Lisbon, which

* A fine Opera-house had been erected, a little before the earthquake; but part of this being thrown down, the remainder is now converted to a common Jail.

are not only childish and ridiculous, but an affront to Religion, and have an evident tendency to corrupt the people's morals. Let me farther add, that, if the British Ladies assist at such spectacles, and are indulged in greater liberties than those of Portugal, this is the very reason why they are more virtuous; for, as to the character given of them by such an impudent Hireling as Father Bl—the, who seems to have had no intercourse but with the outcasts and refuse of the sex, it would be doing them the highest indignity, to offer to refute it. We leave them to be guardians of their own honor, as every woman must and ought to be; and that innocence, which the others perhaps owe to the restraint of spies, locks, bars, and bolts, the natives of this land of liberty owe to a just sense of their duty.

If our Theatres, or whatsoever place of public or private resort hinted at, are nothing but schools of lewdness, what name shall we give to those Seminaries of pious education, whereof the Jesuits had the sole direction, till the late royal edict, wherein, among other virtuous maxims, under the specious title of *Moral Divinity*, the Youth of Portugal were daily instructed in the Theory at least, if not the practice, of the vilest impurities! Those *laconic Professors* of Lewdness explained things indeed *sans façon*, and the lessons they taught on such subjects, at the mention of which our very Libertines would blush, must, no doubt, wonderfully conduce to inspire their Pupils with the
love

love of chastity, especially in a country, where the warmth of the climate conspires with that of the constitution, to put the passions in a perpetual ferment.

I shall mention but one of their maxims on this head ; and even this I must beg to be excused from defiling our language with the translation of *. You will find, on inspecting the quotation subjoined, that the expedient proposed by these Moral Divines, the most learned and respectable of their Order, for getting rid of carnal temptations, is of a very different Nature from that advised by the Titular Bishop ; and indeed, it is too sad a truth, that the unnatural practice here recommended, is not looked upon with horror by the people of that country, nor accounted any thing strange in the Monasteries of either sex, particularly in those of the Monks and Fryars, where it is frequently attended with such shameless circumstances, as add double guilt to that abominable sin, for which the Lord slew *Onan* †.

In short, the stories which this vile practice has given rise to, are made no secret of by the Natives, numbers of whom make little scruple of thus indulging their passions, and are furnished by the Jesuits with arguments enough to quiet their consciences, provided the single cir-

* Si quis desiderat Pollutionem, ob bonum finem, scilicet, sanitatem, vel ad levandas carnis tentationes, non est peccatum. Tolet. Lib. 5. c. 3. n. 4. Idem docent Sa, Escobar, Sanchez, Vasquez, Lessius, &c.

† Genesis chap. 38. v. 9.

cumstance be wanting, wherein, according to these Casuistical Doctors, consists the chief malignity of that horrid sin which brought down fire from Heaven. But to dwell no longer on so loathsome a subject, I shall conclude with one short remark, which every stranger, I believe, who has resided any time in Lisbon, will confirm, to wit, that a Portuguese Lad, whether it be owing to his manner of education, to evil example, or his natural disposition, is, generally speaking, riper in vice at ten years old, than most English Lads at twenty.

Immodesty, we are told, reigns among us with such unbridled sway, that even our public places of worship are not wholly unpolluted. Whether this charge has any foundation, can be known to none but the all-searching eye of Heaven ; for, as to external indecency, 'tis so unusual in such places, that even a visible levity or inattention in any person, almost always gives offence to the rest of the congregation. In our churches there appears at least a grave and serious deportment. I heartily wish, I could say the same of those in Portugal, wherein nothing is so frequent, as to converse, even whilst on their knees, at the celebration of Mass, not only about News and their ordinary business, but to lay the plan of lewd intrigues, and making assignations. All the world knows, that a Portuguese, furnished with a long string of Beads, can say his prayers, and strike a bargain at the same time. This holy implement,
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or artificial help to devotion, is part of their dress, and, whatever affair they are engaged in, whether sacred or profane, you shall seldom see them without it, either at home or abroad. Custom has made it so necessary, and the use of it is carried so far, that, I solemnly assure you, on the credit of several Gentlemen of known veracity, that 'tis no uncommon thing for the Prostitutes of Lisbon to be repeating *Ave Marias* and *Pater Nosters* on it, at the very instant they are *in ipso facto* with their Gallants *. This I can aver on my own knowlege, that I never saw one of these *Filles de joie* in the street, or at a window, without her string of Beads and Crucifix, whereon she was mumbling her prayers. Our London Street-walkers, to their shame be it spoken, are not quite so religious. Thoughtless stupid creatures! so totally immersed in lewdness, as not to know how to join the work of God and the Devil together! To say all in one word, as it must be acknowledged, that there are no places of worship in the habitable globe, where the Almighty is treated with so much outward pomp and cere-

* Those, who have been any time in Lisbon, must have heard the story of an English young Man, who, having been allured into the house of one of these religious Prostitutes, and observing her so extremely devout, amidst her impudent words and gestures, conceived such indignation at it, that he gave her a box on the ear, and immediately left the place, asking her, as he went out, how she dared to talk so much of God, when she was going about the work of the Devil.

mony, so there are none, where he is treated with so little reverence, as in Portugal. Indeed I have always observed, that, in those Popish Countries, where lewdness and debauchery most abound, their Churches are most splendidly decorated, the images more finely cloathed, and more pilgrimages made to them, more Masses are said, more Rosaries sung, and their Processions more frequent and expensive; by all which, one would imagine, they intend to bribe God, as it were, to connive at their immoralities.

It is not long ago since the grates of most Nunneries, in and about Lisbon, were the constant rendezvous of the idle and dissolute, at which the conversation of the *veiled Virgins* wholly turned on such topics, as served to excite the flames of lust in their inamoratos; in this, far more criminal than our common Prostitutes, who have made no vows of chastity, nor pretend to any Religion. On these occasions, the most passionate Billets-doux were continually passing to-and-fro, fraught with double entendres, and every lascivious expression which the wantonest imagination could suggest, such as would make even those in the *Memoirs of a woman of quality* appear cold and languid. And, to set a good example to his subjects, the King himself (John V.) kept one of these consecrated Vestals as a Mistress, and went in publicly to her, in the face of the whole city, having built an apartment for this purpose,

purpose, adjoining to the Nunnery *. However, as the custom I am speaking of, gave infinite scandal to all serious people, his Majesty could do no less than put some stop to it; and, in order to terrify future delinquents, he passed the famous edict, entitled, *Contra Freiraticos*, i. e. against such as carry on illicit amours with Nuns; in consequence of which, several persons were apprehended, and, among the rest, one of the British Factory, who narrowly escaped being involved in the prosecution. For the truth of what I have here related, I appeal to the very person himself, who is still living at Lisbon.

I shall produce one more instance, equally striking and equally notorious, to shew how much Religion and Lewdness go hand-in-hand in that Catholic city. The Satyrist, who seems to be so well acquainted with the customs and manners of the inhabitants, can scarce have forgot the old custom, which subsisted till within four or five years before the earthquake, namely, that of keeping the Churches open, during the whole night preceding Good Friday. As he must remember this religious custom, he may perhaps recollect the reason of the said Churches being now shut up at that time: should his memory fail him, I shall take the liberty of rubbing it up. The case, in few words, stands thus: Cardinal *Pereira*, the

* I should not have mentioned a fact, which does so little honor to that Prince's memory, were it not as notorious, as that he reigned in Portugal.

first Patriarch of Lisbon, had been well informed, that, on this solemn night, the Eve of Christ's passion, more lewdness and filtheries were committed, under pretence of going from church to church, to visit the Holy Sepulchres, than on any other night in the year. This appeared, with incontestable evidence, not only from the numberless indecencies detected on the spot, at this time of public penitence and devotion, but more especially from the visible effects, nine months after, that is to say, from the vast increase of Foundling Children, then put into the wheel of the Hospital, whose ages plainly discovered, that they were begotten in the *Holy Week*. This profanation of Religion it was, which induced the Patriarch to abolish those nocturnal visits to Churches, wherein none are suffered to remain at present, but the Priests appointed to chant the Offices *. No Portuguese makes the least scruple of giving this as the sole motive of the present prohibition; and, no doubt, the scandal must have risen to a most enormous height, to occasion the abolition of a custom, which had continued from time immemorial.

I could mention here some well-known facts, relating to the Sacerdotal Order itself, which too plainly evince, that even Priests and Spiritual Directors are not wholly unpolluted

* Fra Paolo takes notice, in his 23d letter, that, in his time, the churches of Venice were ordered to be shut up, on the Eve of this great Day, to prevent the horrid lewdnesses therein committed.

with

with those crimes they pretend to correct in others. But having trespassed so much on your patience already, I shall add no more on this head, than that every reasonable person must be convinced from what has been said, that, however our places of worship may be profaned, neither the Monasteries nor Churches of Lisbon are such mansions of purity as the Satyrift endeavours to insinuate.

How pleasant is it to hear this indignant Missionary so vehemently exclaiming against the indecency of certain Advertisements, which have now and then been inserted in our Newspapers, and were never understood, by any one of common sense, but as mere pieces of drolery. As to our poor Quacks, whom he so unmercifully scourges, in the true canting strain of a Methodist, who, whatever the subject be, is perpetually thundering out Hell and Damnation, what occasion have they given for all this impertinent rant? Why, it seems, they are so *heaven-and-earth-defying*, as to pretend to infallible Nostrums for curing the venereal disease, which he thinks a most crying shame to be suffered in a Protestant Country. For my part, as scandalous as this permission may seem, I cannot conceive why it should raise such an outcry in the chaste Father *Bl—the*, unless he himself has fallen into the hands of those Pretenders, and still feels the effects of their unskilful management; which indeed he must have had extraordinary luck in escaping, if he was not miraculously preserved from infection,
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by the powerful intercession of St. *Flacrius* *. But, not to make too free with the character of one, who has made so free with that of others, let me seriously ask this honest Gentleman, whether there are no Quacks in Lisbon, who pretend to the same infallible Nostrums as ours, without giving any scandal; and whether the scourge of impudicity is less dreaded there than here. I know not what answer he may return to such a question; but this I can aver from my own experience, that, as I never yet saw an Englishman, who was not ashamed of being thought to have this taint on him, and did not endeavour to conceal it, as much as possible from the knowledge of others; so have I never yet seen a Portuguese, who did not speak of his *Gallico*, i. e. the Pox, with as much indifference as we do of the scratch of a pin. I could never observe, that even Priests and Fryars were more reserved on this subject, than the profane Laity.

Indeed nine tenths of the nation are seldom or ever free from this fashionable distemper: the generality of all ranks and degrees are born

* I believe, it would puzzle a good Historian to tell us, in what age or country this Saint lived, or whether he had any existence at all; however, his office, which is the main point, consists in preventing or curing the Pox, as that of St. Roch, in curing the plague, of St. Venisa, the Green-sickness, of St. Apollonia, the Tooth-ach, and of St. Anthony, the measles in hogs. For it is to be noted, and well worth noting it is, especially by Catholics, that there is a peculiar Saint appointed for every disorder both of Man and Beast.

with

with it, and so far from looking on the virulent taint as a troublesome companion, that, when half-cured, they take care to contract a fresh infection, and thus go on to their lives' end, entailing the blessing on their posterity, who proceed in the same manner. They find, it seldom produces the same fatal effects, at least not so rapidly, as in these cold Northern climates, and therefore give themselves little concern about it. However, to guard against the worst, public notice is given, at proper seasons, when every one, who pleases, may go to the hospital, and be salivated *gratis*. But this, by no means, is to be understood as the least encouragement to debauchery, in that Catholic city. To conclude the present subject, I shall just take notice of a fact which can be confirmed by thousands. When I expressed my surprize to some Physicians of the country, at the prodigious number of blind and weak-sighted people, which Lisbon is known to abound with, more than any two great cities in Europe, the answer they gave me was, that this was chiefly owing to immoderate Venery.

Upon the whole, I am persuaded you will agree with me, that the vices charged on us, are not so entirely unknown in Portugal, that the natives need come hither to learn them; on the contrary, that they seem to be such excellent proficient in every kind of Lewdness, as to be able to give lessons to their neighbours.

In my next I shall proceed to the third and last article, and am, &c.

L E T T E R X V I I .

S I R,

THE last Item in the black roll produced against us, relates to Murder and Assassination, which is drawn up in the following terms. " Murder indeed, says the Satyrist, *thanks to Heaven*, is not a national crime with us, neither is it so with Portugal, that I know. The Asylum in Churches there, is only for accidents of Man-slaughter; for tho' deliberate Murderers may attempt to enjoy the privilege, they are ever taken from thence, the facts being proved, and executed, as often as it happens. Tho', to do justice to that country, spite of what malice may assert, the case but seldom happens. *During two years I lived at Lisbon, not a single act of blood-shed, much less a murder, happened there, nor had for several years before, as many Gentlemen of the Factory assured me; and, upon the whole, I believe, it will be no exaggeration to say, that more of these unhappy fatalities fall out in this kingdom, in one year, than Portugal can reckon up in seven, if we may at all believe our News and Session's Papers, or if we believe our own senses.*—Not a month, not a week rolls over our heads, in which we are not shocked with the tragic detail of some recent assassination from some quarter or other of the British Dominions, nay, many times, with complicated Barbarities.

And

And, oh ! how horrible these butcheries ! The swift dispatching dagger, pistol, knife, and club, seem less in vogue with modern cruelty, than slow-consuming and slow-torturing poison, *merely because this is most barbarous*. Now, for man or wife to kill the other, for servants to destroy their masters, children their parents, and friends their bosom-friends, is scarce a novelty in England ; infomuch that the tender-hearted Britannia, who heretofore was wont to shudder with horror at the sound of Homicide, of late scarce startles at the more infernal sounds of Fratricide, Sponcide, Filicide, Parricide, and even of Suicide."

With regard to this part of our character, it may be observed, that the Satyrist has not varied his plan ; for, as in the preamble to the two former articles, we are complimented with some good qualities, and immediately described as a pack of Thieves and Profligates ; so in the present, after his returning thanks to Heaven, that Murder is not a national crime with us, we are instantly represented as a crew of Assassins and Cut-throats.

Many, I apprehend, will join with me in opinion, that, however natural the picture drawn of us may appear, that which this Hireling has drawn of our *good Friends and Allies*, is so very unlike the original, that none but Portuguese can perceive the least resemblance. How mortifying must it be to our national Pride, to be told at last by one of our own countrymen, in so public a manner, that those

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virtues of mercy and humanity, which our most inveterate enemies have hitherto allowed us, and, we flattered ourselves, were the most distinguishing part of our character, have been totally banished from this climate, and taken up their abode in Portugal, where few, I believe, would ever have expected to find them!

Whether Murder be a national crime, either in England or Portugal, is a point I shall not take upon me to discuss; but this may be confidently asserted, that, as all our popular customs and laws seem to clear the former of this heavy charge, so a thousand glaring circumstances give too much room to believe so of the latter. The Satyrist himself allows, that their churches and monasteries serve as Sanctuaries, not only in cases of man-slaughter, but that even deliberate Murderers actually enjoy the same privilege, till they are taken from thence, which, according to his account, is not to be done before the facts are proved. Can there be a more convincing proof, that this execrable crime meets there with some countenance, or, (which amounts to much the same thing) is not sufficiently discouraged? The most malicious and deliberate Murderer is always sure at least of finding a present Asylum, and being suffered to remain there in perfect security, till such time as the circumstances of the fact are fully verified; and even then, a licence must be obtained from the Diocesan to take him thence. All this the Russian knew full well, before he committed the murder, and that no
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secular officer would dare to touch an hair of his head, without such previous formalities. What opportunities does this afford him of escaping the hands of justice, which is too often the case, especially as the Priests and Fryars, who know his life is at stake, make a point of conscience in assisting his escape, from a false principle of humanity, or rather, from a superstitious fear of incurring irregularity? And even supposing he should at length be apprehended, is it not evident to a demonstration, that the facility of meeting with such an immediate protection, the time it affords him to take his measures in, and the prospect of getting clear off, were no small inducements to the perpetration of the crime?

Were Murder held in the same abhorrence with them as with us, and the same tenderness shewn to other people's lives, as to those of these Miscreants, who are thus tempted, and encouraged, as it were, not only to take them away, but also to flatter themselves with the hopes of impunity, would not such pernicious Sanctuaries, which occasion so much blood to be shed, and afford equal shelter to the innocent and guilty, be absolutely abolished? Of what use can they be, but to disturb Society, and obstruct the ordinary course of justice? Has it not been long and loudly complained of, that the mercy extended to such villains, under pretext of maintaining Ecclesiastical Immunities, is the height of cruelty to the Commonwealth, and as great a reproach to the

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nation, as refusing the same indulgence to those who have some title to it? What must we think of a country, where the privilege of Sanctuary is allowed to Thieves, Murderers, and Sodomites *, and denied to men of known probity, for no other reason, but because they cannot think, in every respect, as the Church does?

Our Satyrift indeed, to shew the little inconvenience resulting from these ecclesiastical retreats, and how seldom they are occupied by such kind of guests, positively avers, that, for the space of two years he resided at Lisbon, and, as he was informed, for several years before, not a single act of blood-shed, much less murder, had happened. It certainly behoved this shameless Hireling to perform, at any rate, the infamous task he had undertaken, as it so nearly concerned his own interest; but his Employer, I think, discovered no great sagacity, in not commanding him to soften this passage a little, as he could scarce expect, that a single person in all Europe should be so stupid, as not to perceive the effrontery of so glaring a falsehood.

For my own part, I have resided in Lisbon near twenty years, and am intimately acquainted with several Gentlemen who have resided there upwards of forty, and can affirm, on my own experience, as well as their solemn asseverations, that, during this whole time, scarce a

* See Letter XIV.

day, and, very often, scarce an hour has passed, without some act of blood-shed, and not seldom the most horrible murders. Of these latter I could give you a long roll, but, for brevity's sake, I shall mention no more than three, which happened a little after my return from Porto to Lisbon. The first was of a Spanish Gentleman, who, passing accidentally through a street, where some robbers were breaking open an house, had part of his head blown off with a Blunderbuss; the second, of a Priest, who, being in his Oratory at prayers, had his skull cloven with an hatchet by his own servant; the third, of the English Consul's House-keeper, whose throat was cut from ear to ear by the Butler, whilst the Gardener, his accomplice, set his knee on her breast, and held her down by the hair of her head. Even at the time of the late earthquake, a gang of Russians, after having set fire to several houses, went about, plundering and stabbing.

Every one knows, that, till very lately, the custom universally prevailed among the Portuguese, of carrying, in the side-pockets of their breeches, *long sharp-pointed knives*, which they were wont to draw at every turn, and, on the slightest provocation, to cut and slash therewith one another's faces, the part generally aimed at, in order to render the marks of their vengeance more visible, except when they intended to give a mortal wound, which was often the case. I knew several Priests and Fryars, who always went armed in this manner, particularly

one of the latter, belonging to the most venerable Monastery in Portugal, that of *St. Jeronimo* in *Belem*, who told me himself, not by way of secret, that he had stabbed a man, for some insult received, and that a process had been commenced against him, on this account, which he hoped soon to get rid of.

The outrages, in short, which the custom of carrying these bloody instruments so greatly facilitated, became so frequent, and raised such general outcries, that his present Majesty was forced to publish an Edict, wherein all ranks of men are forbidden, under the severest penalties, to carry about them any kind of knife, and the privilege, which the lower class of people, such as porters, carmen, watermen, &c. had hitherto enjoyed, of wearing swords, is absolutely revoked; experience having shewn, that these weapons also were frequently employed to the same murderous purposes. Even those, who are permitted to wear swords, are obliged, by the said Edict, to have them of a certain length, in order to prevent their taking a base advantage of others, with Stilettos or short Daggers.

This Edict, no doubt, was intended to curb the natural propensity of that people to acts of blood-shed; and the whole tenor of it sufficiently evinces, that stabbing was looked on by the King himself, as a national practice: but altho' some stop was hereby put to it, yet, as the people are so remarkably vindictive, and, when once offended, never forgive, (which is quite

quite the reverse of our character) the custom still prevails among them, much more than that of Boxing in our Populace, who would look on the drawing of a knife on such occasions, as one of the most infamous actions. I have often heard the Portuguese express the utmost astonishment at seeing our Sailors in Lisbon shaking hands, and going amicably to drink together, after having had a violent quarrel, and well drubbed each other. There is no great reason to apprehend, that our Legislature will be ever under a necessity of making such a Law as that in Portugal, with respect to the natives of this Island, who have so natural an aversion to the practice here spoken of : but as to the Sailors, who come hither from that kingdom, it may perhaps, ere long, be necessary to make some such Law ; since, we find, they not only carry about them here their long sharp-pointed knives, which is little less than a capital crime in their own country, but are pretty free both in drawing and applying them to the old use. You remember the late instance of an English Sailor, near Rosemary-Lane, most cruelly and basely stabbed in the back, by one of these cowardly Ruffians ; and how severely the populace resented it. The villain, it cannot be denied, was treated as he deserved ; however, I wish he had been delivered up to justice, and died in another manner, that is, by the hands of the Hangman.

Foreigners have remarked a kind of generosity among the lowest of our Rabble, when-

ever they come to blows, and how apt they are, notwithstanding all their licentiousness and national prejudices, to take the part of an injured Stranger; which, I assure you, is so far from the case in Portugal, that 'tis sufficient not to be a native of the country, for the whole rabble to fall upon a man at once, without enquiring into the cause of his provocation. Even our unchristian practice of Duelling has at least something apparently generous in it, as it puts our antagonists on a level with ourselves, and gives to each of the contendants an equal chance for his life. But this is the very reason, why the Portuguese laugh at us; as it is a maxim with them, that all advantages are to be taken of an enemy, and that there cannot be a greater instance of folly, than for a man to risk his own life, in attacking that of another. Far be it from me to plead in favor of a practice, which cannot be defended by any rational argument; yet still it is allowed to be the practice of such as have too delicate a sense of honor, and is, at all events, a more tolerable evil than stabbing a man in the dark, or hiring a Russian to dispatch him, when least on his guard.

The Satyrist appeals to our News and Sessions Papers, as a proof that more murders happen among us, in one year, than Portugal can reckon up in seven. Now according to this rule, he might have sworn up the number to seventy; since that kingdom, it is certain, never had any such thing as a Sessions Paper; nor are any accidents of this kind ever published

published in their Court-Gazette, the only News-paper they have, in order to enable us to make the comparison. Need I inform this *birred Assassin of his native Country*, that almost every noted city and town in the three kingdoms, prints its own News-paper, (to say nothing of the great number daily published in the Metropolis) wherein are inserted not only all the accidents, which happen in every part of the British Dominions, but many hundreds also which never happened? But, even allowing the whole to be fact, I believe, it would be found, on an exact scrutiny, that Portugal alone, exclusive of its Islands and Colonies *, the of far less extent than Britain, and containing scarce the tenth part of its inhabitants, could give us a longer roll of Murders, in one year, than we could furnish them with in seven. Let our good Friends and Allies publish the same minute accounts, and give us the same opportunities of making a fair calculation, and then the world will be able to judge on which side the balance lies.

When the Satyrist mentioned our Sessions and News-papers, as public testimonies of our national depravity, he might have also appealed to the hideous portrait, which some of our most

* As to the natives of their Islands in general, foreigners have given them their true character, with regard to Thieving and Stabbing; and, as to their Brasilian Colonies, I have heard innumerable instances, from the Portuguese themselves, of the custom of robbing and murdering one another, as they return with Gold from the Mines.

celebrated

celebrated writers have drawn of the reigning vices of the present age. Would to Heaven the censure passed by them were wholly groundless; but, allowing it to be just, how does this clear the Portuguese of the same, if not an heavier charge? It will be replied, no doubt, that their own writers give them a quite different character. Very true. But are they not contradicted by those of every other nation in Europe, who accuse them either of concealing their countrymen's vices, or attributing to them virtues they are utter strangers to? Should any one among them be so hardy, as to lash the prevailing immoralities there, especially those of the Clergy, with the tenth part of the freedom we do ours in England, he would incur the indignation both of Church of State, and be treated as an Incendiary, if not an Heretic. All the difference, in fine, between the conduct of the two Nations in this point, is, that the one calls things by their proper names, and thinks, that Vice, in whomsoever it be found, cannot be too much exposed; the other either palliates, or passes over in silence, whatever may reflect on their morals; and, as I before observed, draws such an amiable picture of themselves, as none of their neighbours will allow to have any likeness to the original.

It is agreed on all hands, that the prisons in Portugal are at least as full as ours, and might be much fuller, were it not for the Asylum, which every crime, except Heresy, meets with in their churches and monasteries. Their Jail-deliveries

Deliveries indeed are not quite so frequent and expeditious as ours : for, excepting those who chance to die of the jail-distemper, the most notorious Villain, assisted by the endless chicane of the Law and some powerful protector at Court, may find out a thousand tricks and subterfuges, to stave off the evil day, so long as his money lasts. Murderers with us, as every one knows, are generally tried and convicted, in a few hours, and executed in forty-eight, after sentence ; whereas in Portugal, the established forms of Tryal are so dilatory, that many causes, so clear that an English Jury would not go out of Court, to bring in their verdict, are often spun out to years. And, after all this delay, what has been the fate of those Criminals, who have been found guilty, and deserved the severest punishment ? Banishment perhaps, or, at worst, the Gallies, and sometimes no more than bare confinement. The history of the two Villains (one of them a Priest) not long ago imprisoned in the wooden Fort, which lays off the rock of Lisbon, is well known. Every soul agreed, that two greater pests to society never existed, and that they had richly merited an halter, long before they received so mild a sentence, which was obtained, at the intercession of a person of the highest quality in that kingdom, who ought to have been ashamed of patronizing such Miscreants. As to those few Criminals, who, either for want of friends or money, are at length brought to justice, 'tis generally after so long a time has elapsed, that the

the crime is almost forgot, and consequently their punishment produces little or no effect on other delinquents. Is it not a proverbial saying in Portugal, that a man must have deserved the gallows twenty times, before he is once brought to it?

It will not be denied, that some of the execrable murders, enumerated by the Satyrist, may have happened among us; but can he produce a single instance, where the crime did not raise universal horror, and was not soon punished with death? This public detestation of the fact, and speedy execution of justice, prove at least, that such enormities, supposing them to be so frequent as represented, which is far from the case, are not less shocking, nor less contrary to the natural bias of our people. What man of quality was ever *hanged*, or even beheaded, in Portugal, for having assassinated another in cold blood? *Have we the same respect of persons in England?* Even the royal Prerogative cannot protect a Murderer here, of what rank or degree soever, in cases of appeal. And let this Hireling remember the late instance of exemplary Justice, which reflects new lustre on the British Peerage, (tho' such a thing would be thought an everlasting disgrace to the meanest *Fidalgo* in Portugal) and must convince the world, that, by our happy Constitution, the life of a Plebeian is as much secured, and held as precious as that of one of their own illustrious Body.

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Whether Murder be a novelty among us, or not, I appeal to every one's experience, whether the sight of a person stabbed by another, does not always alarm the whole neighbourhood. On these occasions, we find, our very Mechanics leave their shops, and run the risk of their own lives, in order to secure the Assassin. Every one is so affected at the outrage, as to make the case his own. What numbers, on the contrary, have been stabbed in the streets of Lisbon, at noon-day, without the least interposition of the Spectators, who may perhaps call a Priest to the dying man, but give themselves no concern about the Russian, who calmly wipes his bloody knife or Spada, then puts it up, throws his cloak over his shoulder, and marches off unmolested. How frequent is it to see there, in a morning, dead bodies laying on the church steps, full of wounds received the night before? The natives are so accustomed to these bloody spectacles, that scarce any one stops a moment; and, as there is no such thing as a Coroner's inquest at Lisbon, either on these or other similar occasions, the Brothers of the *Misericordia*, whose business it is to inter the mangled corpses, sew up each in a canvas bag, and shoot them into a deep pit appointed for this purpose, without making the least enquiry how they came by their deaths,

Among the various kinds of Murder, which, according to the Satyrists, are now so common among us, as scarce to be started at, we are not only charged with that of Poisoning.

such is our savage disposition, with chusing this method of killing, in preference to others; purely because it is more *slow and torturing*; tho' this very circumstance, one would imagine, is most likely to detect the villainy. How different are British Poisoners from those of all other countries, who make use of this method, with no other view but to get rid of an enemy, with as little noise and notice as possible! Surely slow and lingering tortures can never answer this end. Those Monks, whom history records to have administer'd poison in the Sacrament, took care, no doubt, to mix up the body of their God with some such subtle matter, as might leave few or no visible signs of the horrid profanation. I believe, it will be allowed by such as are acquainted with the genius of this Nation, that, whatever instances of the kind may have happened among us, there is not a people on earth, where the art of poisoning is so little understood, or less practised. Suicide indeed, to whatever cause it be owing, is perhaps more frequent here than in some other countries; but even this, when legally proved, is punished here with much greater severity than in Portugal; and, I think, it ought to be noted, that almost every one of these gloomy wretches, who lay violent hands on themselves, are found, on examination, to have lost the use of their reason.

As to the other shocking cases, since the registers of the Portuguese Courts are not so easily to be searched as ours, and the circumstances
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of the most horrid murders, both public and private, are there so little enquired into, as to be scarce known to the very neighbourhood where they happened, I shall not take upon me to raise a general charge against them on this head, as the Satyrist has done against his Countrymen. However, I think, it may be justly inferred from the preceding instances, that, as the Portuguese need not leave their native soil, to learn Theft and Lewdness, so they may save themselves the trouble of coming hither, to learn how to murder; since it appears, that, in every act of this kind, they do not fall short of, and perhaps far exceed, any of their neighbours.

To conclude; as our Satyrist has coined some new words, to denote the variety as well as enormity of the crimes charged on us, I shall take the liberty of supplying a material omission of his, by adding *Fœticide* to his *Sponcide* and *Filicide*. One, so well versed in Casuistical Divinity, and the rules laid down by the Jesuits, how to violate the laws both of God and Nature, without sin, needs not be informed, that there are certain methods (no less frequent, as many affirm, in the country he apologizes for, than poisoning and stabbing) to procure Abortions; a species of Murder, which, tho' not punishable by human laws, cries louder perhaps to Heaven than any of those he has mentioned.

In my next, I shall examine that part of the Methodist Preacher's charge against the Portuguese,

guese, to wit, that their Priests may be hired for a trifle, to stab any man they please; with which I shall conclude the article of Murder, and am, &c.

L E T T E R XVIII.

S I R,

IT would, I think, be doing wrong to the Clergy of Portugal, to charge them with being venal Cut-throats to the Laity; since, as we have sufficiently proved, the Laity of that country know well enough how to do this kind of business themselves, without being at the expence of hiring others. However, I may venture to affirm, without exceeding the bounds of truth, that, in case a Priest or Fryar should take it into his head to cut a man's throat, as many have frequently done, no civil officer would dare to lay a finger on him. He cannot be apprehended, without an express licence from the Bishop, let the circumstances be ever so aggravating; nay, even then, after the fullest conviction, I never heard a single instance of any one of these Gentry being hanged; tho' the Satyrists, I presume, will scarce deny, that even Priests and Fryars do something now and then, to deserve an halter, as well as other men.

With respect therefore both to the Clergy and Laity of that country, nothing can be more

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fallacious than to draw a parallel between the number of our malefactors executed at Tyburn, and those at the *Ribeira* and *Rocio* in Lisbon *, since the point in question, is not, how many do actually suffer in the latter places, but how many deserve to suffer. The frequency of executions with us, however it may impeach our morals, is a proof at least of the regard we pay to justice, and the little encouragement which all kind of Criminals, whether Ecclesiastical or Secular, are to expect here: whereas the executions in Portugal, being so rare, in proportion to the number of Delinquents, only serve to convince us, that the sword of justice is almost grown rusty among them for want of use, and that every kind of villainy stands a much better chance there of escaping with impunity, than in England.

As I have been speaking of the pernicious effects of exempting Ecclesiastics from civil justice, it naturally falls under the present article of Murder, to say something of a certain body of men, who were lately the most respectable of the whole Clergy of Portugal. You will conclude from this hint, that none can be here meant but the Jesuits: Not to tire you with numerous quotations from their Casuistical Tracts, I shall just intimate, that they teach the lawfulness of Murder, in all cases, without exception of any person whatsoever, not even

* The former for the execution of ordinary Criminals, the latter for those convicted of Treason.

a *Father*, or a *Prince*, when their interest or reputation is at stake, and cannot be otherwise secured; to which they add, in express terms, that every method for accomplishing this end, whether open or secret, either by their own hands, or those of others, may be made use of, with a good conscience. Such a charge would surpass all credibility, were it not their avowed doctrine in print, and so often put in practice, as appears beyond all contradiction, in the sixth letter I sent you inclosed, from a Jesuit to his Pupil.

The principles of Jesuitism, in this respect, are so well known, that, could they produce a formal recantation, signed and sealed by the whole body, and confirmed by the most solemn oaths, yet, considering the infinite evasions, which their doctrines of Probability, mental Restriction, and Equivocation, furnish them with, it would deserve no credit. But the truth is, they are no hypocrites in this point, having dared to let the world know, that they still pursue the same plan, and are determined never to vary from it. In short, were the horrid maxims of these Casuists, as well as the pernicious consequences of exempting Ecclesiastics from the jurisdiction of the civil Magistrate, less glaring than they are, the late Conspiracy in Portugal, wherein the whole Society appears to have been concerned, directly or indirectly, is sufficient to shew the absolute necessity of exterminating that accursed Fraternity, and totally abolishing an Immunity, so grievously
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abused; and so destructive to the Commonwealth.

What chiefly induced the Portuguese Jesuits to join so unanimously with the late Conspirators against the life of their Sovereign, is no secret; yet, as there are some curious passages, relative to this affair, but little known, I shall take another opportunity of giving you a succinct detail thereof, as transmitted to me from Lisbon, by a Gentleman who seems to be well acquainted with the subject. In the interim, let us take a cursory view of the deportment of these good Fathers, and the proceedings against them. Notwithstanding all their artifices, some of their transactions in South America had been detected, which greatly alarmed the secret Committee at home, by whose direction every thing was there managed. It had been long suspected, and was now confirmed by undeniable vouchers, that these pretended Missionaries took infinitely more pains to instruct the natives of those rich provinces in the Military Art, and the doctrines of fraud, rapine, and murder, than the gentle precepts of the Gospel.

The Court being apprized of, and justly offended at, such behaviour, judged it expedient to forbid the Jesuits, who had hitherto been Confessors to the Royal Family, all access to the palace, as there was too much reason to believe, that whatever secrets they could discover, either in or out of confession, which might serve to advance their grand project, were communicated to their Brethren in Brasil. The Society,

ciety, you may be sure, were not a little mortified at seeing themselves turned out of Court; however, they still managed matters with such exquisite cunning, as to stave off, for a considerable time, a judicial enquiry into their conduct; till at length fresh proofs appearing against them, and it now being visible to every discerning eye, that, under the specious pretext of converting souls and propagating the Gospel, they had nothing else in view but to establish an independent Empire, it was finally determined in Council, to proceed against them, as fomentors of sedition, and disturbers of the public tranquillity.

When the Jesuits found the Court in earnest, they gave out, with the utmost confidence, that they could easily clear themselves of the charge, and would soon publish such an apology for their conduct, as should satisfy the world of their innocence. This was industriously spread abroad by their emissaries, and gained credit with some persons; but every one, of the least penetration, was convinced, that they were too sagacious to attempt any such thing, as it appeared from a thousand circumstances, that their conduct would not bear the slightest scrutiny. However, these insinuations served, in some degree, to impose on the populace, till such time as effectual measures could be taken, to put a stop to the process; and, as the storm, lowering over their heads, was just ready to break, the principles of their Society naturally led them to go the shortest way

way to work. They saw too plainly, that they had not only lost their influence over the King, who was once wholly at their devotion, but had offended him to such a degree, as to apprehend the weight of his displeasure ; there was no remedy therefore left, but to get rid of him as soon as possible.

The juridical proceedings against the Society had no sooner taken vent, than every one, who knew what Jesuits are capable of, began to tremble for the life of his most Faithful Majesty, the first King of Portugal who dared to attack so formidable and vindictive a body. In a short time after this, that Prince was assassinated, in the manner you have heard ; and tho' it did not immediately appear, what connection the Jesuits had with the Assassins, yet all the world naturally turned their eyes towards them ; as the machinators and secret abettors of so execrable a Parricide. These Masters of dissimulation, it is true, put on a most doleful countenance at the sad news ; nor could they, in common prudence, do less, at an incident which alarmed the whole kingdom : but as deep as their outward sorrow appeared, it was not imputed, by the discerning, so much to any real affliction for the imminent danger the King's life was in, as to the dread they were under, lest the object of their hatred should not have been mortally wounded, and might live perhaps not only to disappoint their ambitious views, but to call them to a severe account.

Those, who were acquainted with the history, of the Society, now called to mind, that their brethren in France had put on the same marks of grief, on the like occasions. Not to dwell on the murder of Henry III. by *Jaques Clement*; who acted on the principles he had imbibed from their writings; can any thing be more notorious than that the attempt made by *Chastel* on the life of his Successor, the great Henry IV. was universally ascribed to the Jesuits, and legally proved to be owing to their wicked councils, who had so thoroughly instructed him in their doctrine of King-killing, that, tho' a Youth, scarce eighteen years old, he dared to attempt what the stoutest man would have shuddered at the thought of *? When this young Assassin was put to death, by an arrêt of Parliament, the whole Society were at the same time banished from France, and a column erected to their perpetual infamy. They were indeed permitted to return, a few years after, at the Pope's solicitation; but the King, against whom they had sworn vengeance, soon found to his cost, how fatal it is to provoke the rage of Jesuits, when the knife of *Ravillac* finished

* Wilful Murder is the first of the four sins mentioned in the Popish Catechism, which cry to Heaven for vengeance; one would think, that the wilful Murder of a King should cry somewhat louder than that of a private person. But the Jesuits, as I have observed in Mr. Arnold's case, (See Letter XXIX) have a Catechism of their own, wherein they endeavour to hush the clamors of this sin, as well as those of another there taken notice of.

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what that of *Chastel* had begun. Few thinking Frenchmen made the least doubt, that those Fathers were at the bottom of this horrid affair; however, to remove, in some degree, the additional odium which this last act had brought on the Society, they not only expressed the deepest sorrow for the untimely fate of that amiable Prince, but carried their dissimulation so far, as to petition, in the most earnest manner, that the murdered Prince's *Heart* might be repositied in one of their Colleges, as a demonstration, no doubt, of the sincere affection they had for him when living.

This imposed on some, but those who knew their old tricks, were not so easily cheated by such hypocritical pretences, nor had yet forgot that Father *Guinard*, one of their most admired Doctors, no less venerable for his outward sanctity than Father *Malagrida*, and still esteemed by them as a Martyr, was condemned to be hanged and burnt, for having wrote a most virulent treatise in defence of the late King's murder, and justifying any attempt which might be made on the life of his Successor; and that this very treatise, in Guinard's own hand-writing, which the Deputies of the Parliament seized whilst the prosecution was carrying on against the first Assassin, had been found in his chamber. The Bishop of *Rhodesz*, in his life of Henry IV. takes particular notice of the circumstance above-mentioned, relating to the King's *Heart*; and, tho' he speaks as tenderly as he can of the Society, with regard

to the violent presumptions of their being concerned in the murder of that Prince, yet it may be easily perceived, that he did not look upon them as wholly guiltless, since he intimates in plain terms, that some strange arts had been made use of with Ravillac, both to induce him to perpetrate the fact, and to fortify him against the variety of tortures he might be condemned to for it. It appeared from this man's whole behaviour, that the arguments of the Jesuits, by whomsoever enforced, had made a wonderful impression on him, since, as the Bishop adds, whilst the flesh was tearing off his breast, arms, legs, and thighs, with red hot pincers, he did not testify the least emotion of fear or pain; which strongly confirmed the suspicions, that certain Emissaries, under the mask of Piety and Religion, had, as it were, enchanted him with false assurances, that he should die a *Martyr*, if he killed the King, who, they made him believe, was a sworn enemy of the Church.

What induced me to give this short detail of such well known facts, was purely to let you see, how nearly the conduct of the Portuguese Jesuits resembles that of the French; and that the presumptions against the former were built on the same foundation with those against the latter; tho' it did not yet appear to the world, what hand they had in the conspiracy. Even the concern and grief they expressed at so shocking an incident, did not blind the Public; nor can the general censure then passed on them,

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as accomplices at least, if not principals in the guilt, be deemed too severe or ill-grounded; since every one, but moderately versed in their Casuistry, knew, it was their avowed principle; that, to destroy any man, who has done, or endeavours to do the least prejudice to the person, property, or reputation of any particular member of the Society, is not only just and lawful, but, in the present case, which affected the whole body, highly meritorious; and moreover, to remove all scruples with regard to the dignity and character of the person who has incurred their displeasure, that 'tis expressly declared, as I noted before, by those Casuists, whose decisions are held by them as oracles, that even a Sovereign Prince is not excepted from the general rule. As the Society therefore was so deeply affected in every one of these essential points, by the royal edicts sent to Brasil, and the proceedings against them in Lisbon, could any thing be more natural than to infer, that men of such principles would resent this treatment to the highest degree, and, according to their wonted custom, contrive all possible means to glut their revenge? How indeed could it be reasonably expected, that these Jesuits should vary in their practice from that of all other countries, when it was so notorious, that they maintained the same doctrines, and publicly taught the same lessons to their scholars?

The event having fully confirmed every suspicion of this kind, the King judged it absolutely necessary, for his own preservation, as
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well as that of the State, to break in upon the Ecclesiastical Immunities, by ordering all the Jesuits in his kingdom, to the number of eight hundred, to be brought from their respective Colleges, and confined in, those of St. *Rogee*, and St. *Antao* * at Lisbon, with a guard on each. What an alarming scene was this to every friend of his King and Country ! As it possible, cried they, that the life of our Prince can be secure, with such a swarm of Incendiaries in his Capital, who, with the subtilty and malice of infernal spirits, and now doubly enraged at the ill success of their projects, are night and day plotting together, and capable of overturning the world, to gratify their revenge ? But the people were soon rid of their fears, by the banishment of the whole Order. However,

* The former was the residence of old professed Jesuits, such as had taken the fourth vow, and were acquainted with the mysteries of the Order. The cloister of this college was hung with several pictures, representing their martyrdoms in China, Japan, and England. Among the latter there was, I remember, one of an English Jesuit under the hands of an Executioner, who was fleaing him alive ; by which you may judge of the authenticity as well as the greatness of their sufferings in the two former countries. These crafty Missionaries generally lay the scene of their martyrdoms, as well as their miracles, at such a distance, that few can go thither to disprove them. How they came to commit such a blunder, with respect to a country so near at hand, I cannot conceive. The reason may be, that the Portuguese are the readiest people in the world to swallow any thing of this kind for Gospel. The martyrdoms, painted in St. Omers, are somewhat more in character. In Lisbon alone, the Society had no less than six stately Colleges, and were about erecting a seventh.

as they still retain the same implacable resentment, it is not to be doubted, that they will endeavour, as far as possible, to follow the example of their Venetian Brethren, who, as *Fra Paolo* observes, did more mischief to their country, after being driven out of it, than whilst they were suffered to remain in it.

It evidently appears from the abstract of the judicial proceedings, some time ago published, as well as from the account of their treasonable practices transmitted to Rome, that, when they were consulted by the unfortunate Noblemen lately executed, instead of laying before them the enormity of the crime, with the dreadful consequences, which, in all probability, might result from thence, and endeavouring to dissuade them from so wicked an attempt, they employed the whole force of their deluding rhetoric and diabolical sophistry, to convince them of its lawfulness. It likewise appears, on the same evidence, that one of the most respectable of the Order, a long experienced Veteran in these infernal arts, a most mortified person to outward appearance, and reputed a Saint by every one but his own brethren, took more than ordinary pains to stifle every scruple of conscience, and to answer every objection which reason or religion could start to an attempt so full of horror.

Some may be apt to think, that these Jesuits were really affected at the injuries those ill-fated Lords complained of; but this is a gross mistake; since a Jesuit is never affected at any thing

thing but what concerns himself or his Order *. It is an invariable maxim with these grave Impositors to adapt their councils to the prevailing foibles and most predominant passions of such as apply to them for spiritual advice. All their numerous systems of Moral Divinity undeniably prove, that they study human nature, not to correct its deviations, but to make their own advantage of them. It required no great penetration in such men to discover, that pride, ambition, and resentment, had got the ascendant in the minds of their present Consultants. What excellent materials were these for Jesuitical Revenge? These passions they knew how to work on, with that exquisite address, which none but the sons of *Ignatius* are masters of, and soon roused the glowing embers into a raging flame. It was a matter of perfect indifference to them, whether the Consultants perished in the attempt, provided the royal object, they had devoted to destruction, could be removed by their means. The exasperated Lords, now doubly animated with the specious reasonings of these impious Casuists, which seemed to sanctify the treason, ran headlong into the fatal snare, which ended in their utter ruin.

This attempt, it is allowed on all hands, whatever might have been the motives, will admit of no excuse: and the Conspirators, however provoked, had no doubt justly forfeited their lives. Yet still, the world, whilst it con-

* *Vide Monarchiam Solipforum.*

Hence the crime, cannot help expressing some pity for the Criminals, who were treated with such unexampled barbarity: The world; I say, is no less touched with compassion at the cruel treatment of these noble personages, than struck with astonishment at the lenity shewn to their wicked Instigators, some few of whom, we are informed, were privately strangled in prison; which method of proceeding not only betrays a partiality inconsistent with the rules of Justice, but totally frustrates the end of all punishments, which is, to terrify others.

All Europe saw with horror the primogeniture of the kingdom, (after having been put to a variety of secret tortures, which had been long discontinued, except in the Holy Office) broke alive upon the wheel, with circumstances of such excessive cruelty, as made the sufferers feel indeed what it is to die by inches. But, whatever be the reason, every one I have conversed with on this subject, appears little less affected at the punishment than at the crime. Nay, some Portuguese scruple not to intimate, that, had Justice, on this occasion, been tempered with a little Mercy, and some small regard shewn, if not to the quality of the Criminals, at least to common humanity, it would have been more glorious for the Prince, and perhaps less endangered his person. Was it not, say they, sufficient to take away their lives, in the same awful and solemn manner, as hitherto practised in Portugal itself, and other christian countries, on the like occasions? But Princes;
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we find, even such as bear the character of mild and good, are sometimes hurried away by their passions, like ordinary men, and, on the receipt of personal injuries, think those excesses justifiable in themselves, which are condemned in the rest of mankind. It has been well observed, even by a Pagan, that the utmost stretch of human justice is often the height of injustice; and indeed the experience of all ages has sufficiently demonstrated, that such terrible executions never answer the end proposed.

In the whole course of this dark affair, nothing has raised a more general indignation than that those wicked Councillors, who, under the mask of religion, fomented the traitorous design, and were the principal instruments of bringing so many illustrious families to such a deplorable exit, should, as far as yet appears to the world, have escaped with corporal impunity, for no other reason but because they are Ecclesiastics. For, supposing some few of the ringleaders have been really put to death, yet as it was done with the impenetrable secrecy of an Inquisition, 'tis the same thing to the Public, as if they had been banished with the rest of their brethren, or rather, as if they had received no punishment at all. The Priestly character, as I apprehend, was such an additional aggravation of their crime, that it ought at least to have exposed them to the same public infamy; I will not add, to a severer punishment than that of the unfortunate Lords, which some may think they richly deserved; since it
seems

seems scarce possible, that those ancient Romans, who wrote expressly on the various methods of putting people to death, with the most exquisite torments, could have invented a sharper.

Had his most Faithful Majesty exerted that power, which both God and man have invested him with, he would, no doubt, have proceeded directly against those religious Incendiaries, and treated them with as little ceremony as our ancestors shewed to Father *Garnet*, and the French to Father *Guinard*, who were both of the same Fraternity, and both equally defended the lawfulness of murdering Kings: this, I say, he would have done, without applying to Rome for a permission, which was at length granted with so much reluctance. He has indeed proceeded against them, but, as many think, with such ill-timed lenity, as may produce more fatal effects than the excessive rigors shewn to those who suffered. Jesuits, as long as they exist, will be ever plotting, and have seldom failed giving those Princes sufficient cause to repent, who have not put it out of their power to do farther mischief. What they have already acted in Portugal, and may still act, by their seditious writings, and agents, is no more than the natural consequence of their principles; and should his Majesty's life prove so short as they have predicted, the world will as naturally impute it to their machinations.

Henry IV. had treated the Society with much less rigor than it has experienced in Portugal: he

he was so far reconciled to them, as even to permit their re-establishment in France, after a short exile; and yet his life paid for it. Portuguese Jesuits are as little apt to forget and forgive as the French. We see, they can find *Ravillacs* to do their business; and as they are now in a country, where the art of poisoning is so well understood, how easy will it be to procure such adepts, who, when more violent methods fail, know how to apply their talents this way, in the most exquisite manner? 'Tis the general opinion, that they will certainly make a second attempt, by some means or other. Who knows what an handle they may make of the present misunderstanding with the Court of Rome, by persuading the people that their King is an enemy to the Church? It appears from the instance above-mentioned, that such insinuations produced very fatal effects in a country far less bigoted to the holy See than Portugal. In short, there is nothing on earth so much to be dreaded as the rage and malice of Jesuits; and as their plots are so deep laid, and measures so well concerted, the Almighty alone, who watches over Princes, can avert the intended blow: may his over-ruling providence confound the dark devices of this accursed Fraternity, and restore peace and happiness to that distracted kingdom, which it can never hope for, in any shape, whilst Jesuits have the least influence over the natives.

I shall say no more on the article of Murder, than that, whatever provocations either the unhappy

happy Lords, or their Spiritual Directors might have had, to induce the one to form a design against their Sovereign's life, and the other so readily to second it; it does not appear, that ~~the two Ruffians~~, who were hired to give the blow, had any provocation at all, nor the least temptation to engage in so black an affair, besides the wretched pittance of twenty or thirty moidores to be divided between them. How prone must that people be to acts of blood-shed, and how precarious the lives of subjects, where even that of a sovereign is held at so vile a price! May it not be said, without much exaggeration, that two Ruffians could not be easily found in any other part of the known globe, so ready to imbrue their hands in the blood of their King, for so insignificant a reward? In a word, I cannot agree with Mr. Whitfield, that Priests in Portugal may be hired for a trifle to stab any man they please; since all the world knows, that men of their cloth, and especially Jesuits, have too much regard to their own personal safety, to expose themselves to such dangers; and indeed, what necessity is there of doing so, when they can so easily hire others, for a trifle, to do their work for them?

Having thus given you my sentiments on the three charges of Dishonesty, Lewdness, and Murder, brought against the British Nation, I shall take leave of the Satirical Reviewer, in my next, with some remarks on a few other passages, which, perhaps, may be thought

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more

more extraordinary than any of the preceding; and then enter on a more interesting subject. I am, &c.

L E T T E R X I X .

S I R,

I Am afraid you will think I have given myself more trouble than was necessary, in dwelling so long on the odious Parallel between two Nations in amity with each other; and some, I doubt not, will be offended at certain passages in the preceding letters, which may seem too strong. The only apology I can make, is, that the insolence of the Mercenary Tool, who submitted to the infamous task of abusing his own country in so outrageous a manner, forced me to it. If I have said some disagreeable things, I have said nothing but the truth, nor referred to any facts but such as are public and notorious; whereas it seems scarce credible, that any Foreigner, acquainted with the genius and manners of both Nations, should not perceive, that Britain is one of the last countries on earth to be parallel'd, in either of the three articles afore-mentioned, with that of Portugal. How little reason has this Hireling to complain of the licentiousness of our Press? What treatment would a Portuguese meet with at Lisbon, who, at the instance of a British Minister,

Minister there, should publish such a Libel as the Satyrift has done, against his own country, and that in his native language * ?

How far this doughty performance may have been approved abroad, or what impression it may have made on *our good friends and allies*, I know not; but this I know, that, if they really think us to be but half so lawless and profligate a race as we are described, they have no great reason to court our friendship or value our alliance. One thing I can aver on my own knowledge, that, whatever liberties some of our writers have taken, in characterizing that Nation; some of theirs have repaid us ten-fold in the same kind. Among many instances, I remember to have seen a small Quarto Volume, entitled, *Historia Universal*, the author of which thus sums up our character: *Em fim, os Inglezes são a pessima Nação de Europa; gente, sem ley, sem fé, e sem Deos*: that is, The English, in fine, are the vilest nation in all Europe; a people, without law, without faith, and without God. Our Satyrift seems to have drawn his copy from this beautiful original: the features are undoubtedly the same, tho' somewhat larger, and the colourings laid on thicker.

* Our good Friends and Allies, on the commencement of the present war, suffered the French Ambassador at their Court to publish a most abusive and virulent Libel against the British Nation, but had so much more regard for us than our English Satyrift, that they refused to grant a licence, which that Minister had earnestly solicited, for printing it in the language of the country.

But you must not imagine, that Satyr is this man's only talent ; for, when Panegyric is necessary, he knows how to pay those compliments, which his Masters are so remarkably fond of. " Surely, says he, no people deserve our esteem more than the Portuguese ; for envy itself must own, that they are an hospitable People to strangers in general ; their men are brave, generous, and ingenious : their women are not more amiable for their wit and beauty, than for their sprightliness, affability, piety, and *chastity* ; their Clergy, whatever be their doctrines, (which concerns us not) are respectable in their conduct, and, tho' they may have the common frailties of other men, have the *discretion* to keep them so well out of public view, that their external deportment is rather exemplary than reproachable to every eye but that of a prejudiced Bigot. Their Gentry are courteous and magnificent, and their Tradesmen, in general faithful in their agreements, and honest in their dealings. Such is the general, unbiassed character of this injured People. — And this I can, with strict truth, vouch on my own personal knowlege, no man having had more opportunity of acquiring a thorough insight into the customs, character, and genius of that Nation, than myself. Not that I have *any interest* in rising up in their defence. So far am I from having any advantage to bias me, *that I have rather been a loser by the Portuguese*, and yet I must do them the justice, not to impute my losses to their fault, but to my own ill fortune.

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tune: *I must own, that, of the many Courts and Countries I have seen, I know of none, which, next to my own, abounds with so many moral and social virtues as Portugal.*

In this strain the Panegyrist goes on for several pages; but, I think, what I have quoted, will be sufficient to convince you, that the character he has given of the Portuguese, is as much the reverse of ours, as words could possibly draw it, or at least, was so intended. The former, we find, are complimented with every virtue which can render a people truly respectable; whilst the latter are allowed no other qualities but such as they ought to be ashamed of. To obviate all objections which might be started to so strange a proceeding in an Englishman, we are solemnly assured, that he had no such thing as self-interest in view, or any other inducement but merely to do justice to that injured people. But so it happens, that this very protestation has raised a suspicion in the generality of his readers, that he was conscious of the base part he had acted, and somewhat apprehensive of being reproached for it; and indeed it seems utterly incredible, that any man should have taken such pains to vilify his own country, in favor of Foreigners, without some valuable consideration. To give the greater air of probability to the title he has assumed of a Merchant, as well as to his disinterested motives on this occasion, we are told of his losses in Trade, which may be literally true; since every one knows, that Fryars and Secular Priests,

as well as Jesuits, carry on both temporal and spiritual traffic at once, without any diminution to their sacerdotal character; and as all branches of Trade have their vicissitudes, it cannot be thought very surprising, that Father *Bl—be*, who has full as much right to negotiate in both these capacities, as any of his brethren, should, like other men of business, sometimes meet with disappointments in the one as well as the other.

But, notwithstanding he has bestowed such lofty encomiums on his Patrons, insomuch that, one would think, at first view, it were scarce possible to raise them higher; yet alas! how unluckily does he overset all the fine things he has said of them, by adding at last, as the sum total of their character, that, *of the many courts and countries he has seen, he knows of none, which, next to his own, abounds with so many moral and social virtues, as Portugal.* A most wretched compliment indeed! For if, after all, this respectable people abound with no other moral and social virtues, than what he has bestowed on us, what else are they to be reputed, but a pack of *Thieves, Libertines, and Cut-throats?*

It may not be impertinent just to take notice here of what this incomparable writer says, with respect to the *Present voted by Parliament*, and transmitted to Lisbon, on receiving the news of the Earthquake. This perhaps will be thought the most extraordinary passage in the whole Review. “When the Court of Portugal, says he, did England the *distinguis-*
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ing honor, which it refused to every other nation, of graciously accepting the small token we sent it, of our sincere affection and sympathy, it undoubtedly gave the strongest proof possible, of its friendly confidence in us. But it certainly did not mean, by so doing, to give us the liberty of wantonly abusing it."

'Tis no hard matter to guess, by whom these notable words were dictated; and some, I apprehend, will be apt to say, that they breathe the very soul of the Portuguese Nation. But, to wave a point which affords such copious matter for speculation, let me ask this man, who seems to have the glory of that people so much at heart, a serious question or two. In what does the wanton abuse he mentions consist? Some of our scribblers, it seems, have been so audacious as to make a jest of their miraculous images, and even to give pretty broad hints, that they do not look on the holy Inquisition as the most righteous tribunal in the world. But is this any thing new or strange here? Knows he not, that we live in a country, where the Legislature itself cannot stop the tongues and pens of those, who think fit to utter their sentiments, with the same freedom, on matters which appear to us of infinitely more weighty concern than the best of their innumerable *Nossas Senhoras* * in Portugal.

But,

* Not only every church and chapel, but most streets in Lisbon, as well as all other towns and villages, nay, even the public roads, have an image of the Virgin Mary, who

But, whatever abuse or wantonness may be discovered in our scribblers, have they taken more indecent liberties, with regard to the religion of that country, than the Portuguese continually do with ours? Is any thing more frequent with them, than to make a mockery of our form of divine worship, and to style us in their books and sermons, as well as common discourse, a parcel of damned Heretics? And, notwithstanding it ought in reason to be supposed, that we have at least as good an opinion of our Church, as they have of theirs, yet I could never learn that the British Nation ever looked on these freedoms as authorized by that Court, purely to insult and abuse us; tho' I think, it should be noted by the way, that 'tis much easier to prevent such liberties in Portugal, where the King's will is a Law, than it

is always stiled by the natives, *Nossa Senhora*, i. e. our Lady, with some fantastic title added, to distinguish them from each other, according to the caprice of their respective devotees. Some of these Idols are believed, by the populace at least, to have much more virtue in them than others, for which reason they are most resorted to. Happy is that Monastery which has one of this latter sort in its keeping, as it brings in such constant offerings. The Fryars of our Lady of the Rock of France, had good reason to treat her handsomely, as she paid so well for her lodging and cloathing, the whole Community being supported by her means. Many persons may be so ill-informed, as to take all these Ladies for mere useless pieces of trumpery: but this is doing them wrong; for some, to their credit be it spoken, are not without their utility, as they have always lamps burning before them; which is no small convenience to passengers, in the dark nights at Lisbon, where there are no other illuminations,

possibly

possibly can be in England, whilst our happy Constitution subsists.

I shall say but little concerning the Satyrists' reflections on the Parliamentary Present: indeed he has so embarrassed me, that I hardly know what to say. Let it suffice therefore just to hint, that, as nothing was ever given with a better grace, so nothing, if I am not greatly misinformed, was ever received with a worse, nor (as many, both natives and foreigners, report) ever applied to a worse use. However, we have still one consolation left. Britain, as the Satyrist well insinuates, will ever have reason to bless God, for the incomparable honor that Court was pleased to do us, in so graciously vouchsafing to accept such an inconsiderable token of our friendship; and Gratitude, one would think, should have prompted our Legislature, long ere this, to have passed a vote of humble thanks and acknowledgement for so very extraordinary and unmerited a favor.

Towards the close of the Review, a kind of menace is dropt, that, if we don't mend our manners, the Portuguese may be at length induced to shake us entirely off, that is, as he afterwards explains his meaning, by absolutely prohibiting our commerce. Indeed they have taken such large strides towards obtaining this end, that I wish our Merchants had not so much reason to complain, as they have done for some years past, of their finding this hint to be somewhat more than a menace. For, as to our once-valuable privileges in that country, if they

they are not formally abolished, so little regard is paid to them, that I myself have heard a great officer of the Custom-house of Lisbon, replying to one of our Merchants, who remonstrated against the infraction of one of the principal articles, that they were good for nothing else but to wrap butter and cheese in. The two late *Provedores*, or Comptrollets of that Custom-house were avowed enemies to the British Factory; and never neglected the least opportunity that offered, of embarrassing their commerce, and mortifying their persons. The acts of wanton tyranny and injustice, which these two men committed, are scarce to be numbered. With respect to our present Trade there, it is, I believe, generally allowed not to be the fourth part of what it was; and, as to that of Porto, if the Factory there is to be credited, 'tis reduced almost to nothing, since the new-established Company.

The only reflection I shall make on these innovations, is, that, should the enterprizing Minister, now at the helm, who has, 'tis said, conceived an aversion to our Nation, on account of some personal disgust formerly received here; should this Favorite, I say, at length gain his point, it is much to be doubted, whether it would answer the end proposed. This project, no less than his attachment to the French, are no great proofs of the superiority of his genius, and, in the opinion of many judicious persons, discover but little regard to the true welfare of his country. Time may shew, as it has done
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on so many former occasions, that the British Alliance is of more consequence to Portugal than all the advantages we reap from thence in Trade; on which head, it ought likewise to be observed, that we take from them little else but their superfluities, and furnish them in return with such necessaries, as they cannot be so well supplied with from others. To this let me add a remark made by those who are skilled in mercantile affairs, viz. that the ballance in our favor is seldom an equivalent for the hazards we run. In a word, I believe it may be said, without lessening the dignity of Portugal, or much exalting that of England, that, as no country in Europe seems better able than the latter, so none seems less able than the former, especially at this juncture, to maintain itself in a state of independency.

The natives of that unhappy kingdom, it is certain, are far from contented with their present situation. The Clergy are full of fears, the Nobility of resentment, those few of them I mean, who have not yet been exterminated. Every thing carries with it a gloomy aspect, and every measure lately taken to break the spirits of the populace, already too much depressed, and to stifle their murmurs, has only served to rankle the sore. Even the patient Asfs, when over-loaden, will begin to kick; and those, who once gloried in their passive obedience, may at length be driven to desperation. Confiscations, banishments, dungeons, racks, and gibbets, may terrify for a while; but nothing can

can secure the throne of a Prince but the affection of his subjects, and a conviction that he consults their welfare more than his own will and pleasure.

I shall subjoin but one word more on this disagreeable subject, to wit, that nothing I have advanced in this or the preceding letters, is intended as an Encomium on our own Nation, or as a Satyr on the Portuguese. For Vice, in short, is the product of every climate; nor is there any people so profligate, but may be distinguished for some virtues; and if the Parallel, designed to set us in so odious light, has, on examining the several Items of the Charge, turned out to the disadvantage of our good Friends and Allies, they may thank their bungling Apologist for it, and must take more care for the future, in case any thing of the same kind should be again attempted, to employ an abler pen, who may do justice to them as well as to us.

I am, with perfect esteem, &c.

L E T

L E T T E R XX.

S I R,

THE subject I am now entering upon, is of a very interesting nature; it relates to the prodigious increase of Popery in this kingdom, and the causes to which it is owing. The remarks I shall make on a matter of such importance, cannot be more properly introduced, than by giving you my sentiments on a late pamphlet, entitled, *Mr. Arnold's Motives for renouncing the Popish and re-embracing the Protestant Religion*. You will here meet with several striking passages; and 'tis somewhat amazing, that they have hitherto been taken so little notice of, considering how much the Public is concerned in them. Time has been, when such a relation would have alarmed the whole kingdom; nor can the present silence be accounted for, but from the industry of those, who used their wonted artifices to conceal it from the knowledge of the world.

Mr. Arnold, in this Pamphlet, first lays open the various tricks and wiles made use of, by his pretended friends in England, to induce him to go over to *Paris*, that he might have the better opportunity, as they insinuated, of completing his studies in Surgery; tho' in reality their design was to facilitate the plot which had been secretly formed at home, in concert with their Priests, of perverting him to Popery: and tho' he

he may seem to be a person of too little consequence to have so many engines employed about him; yet the indefatigable pains taken on this occasion, will not be wondered at, by those who know, that a Papist is always ready to compass sea and land, to make one Profelyte. Besides, there was a farther view in this religious plot, as appears from the sequel.

On Mr. Arnold's arrival at Paris, the attack, which he had not the least suspicion of, was immediately begun by indirect methods, as usual. At length some Catholic Books were put into his hand, and one, among the rest, particularly recommended, as a master-piece in its kind, and which subverted the very foundation of Protestantism. If you would know the name of this formidable book, it was *England's Conversion and Reformation compared*; the author of which is *Ch-nal-r*, our Titular Bishop, whom we have had such frequent occasion to mention. There are several editions of it, all printed in London, but generally with the name of some foreign place in the title-page, like the Douay-pamphlet: that which is now selling in Holborn, altho' reprinted here with large additions, not above three or four years ago, has in its front, *Antwerp, 1725*. This single book is said to have made more converts to Popery than it contains letters. 'Tis certainly drawn up with a good deal of art, and carries with it such a shew of reasoning as may easily deceive not only the vulgar, but those also, who are little conversant with the Holy Scriptures and
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Ecclesiastical History. Such as are but moderately acquainted with both, will soon discover that the whole is nothing but sophistry and misrepresentation. The author has taken the method of other Popish Writers: he does not attempt to prove, in the first place, as, one would think, he ought to have done, that the present doctrines and practices of the Church of Rome are founded on the word of God, but only to show the indefectibility and infallibility of the Catholic Church, that is to say, of his own party, as he afterwards explains the matter; that the Religion introduced among our Saxon Ancestors, by Austin the Monk, was the very same, in every respect, with that which had been received by the ancient Britons, in the reign of King *Lucius* *, and this the same which had been taught by Christ and his Apostles; consequently, that Popery is the only true Religion; from whence it necessarily follows, (which is the drift of the whole Performance) that every one, who has a mind to save his soul, must instantly turn Papist.

I make no doubt but you have seen this book, and shall therefore say no more of it, than that it has too well answered the end proposed, as such kind of books always will do, with those who leave the fountain of living waters for the broken cistern of human Traditions. However, it may not be amiss to remind those

* It is much to be doubted, whether such a King ever existed. The first news we hear of him is in the *Gesta Pontificum*, which are known to be mere forgeries.

who

who have been perverted by the reading of it, that, supposing Popery to be the very same thing now, as it was in the days of Austin, and even in those of the supposed King Lucius, (which is a most notorious falsity, as can be proved by a thousand testimonies) yet still the material point in question is, whether it be genuine Christianity. This can only be decided, by recurring to the uncorrupted oracles of Truth, from whence it will appear to any unprejudiced examiner, that no two things can be more widely different. As to such as have not yet been perverted, but may perhaps have been somewhat shaken by the historical facts and sophistical arguments thence deduced, it may suffice just to intimate, that many of the Popish Errors and Superstitions are allowed to be very ancient; some of them, as I have already remarked, may be traced much higher than the apostolical age; but this, I apprehend, will be no great recommendation. In short, as there is no end of polemical tracts, and so little benefit to be got from reading them, the best advice I can give to such as have neither time nor abilities to consult them, is the study of the holy Scripture. He who does this with a well-disposed mind, and makes use, in case any difficulty occurs, of such helps as are easily to be obtained from those who have no Interest in disguising the truth, will never embrace Popery.

I must here inform you, that there is another Book, of a more ancient date, entitled,

England's Reformation, which is chiefly calculated for the use of the vulgar. Tho' this is reckoned a very choice piece, perhaps it may never have fallen in your way, and indeed if it never should, you will have no great reason to regret the loss. To gratify, however, your curiosity, I shall give you some account of it. 'Tis wrote by one *Ward*, in a sort of doggrel rhyme *, and chiefly built on the ridiculous fable of the *Nag's-head Consecration*, which is related as most indubitable fact, tho' confuted, beyond all possibility of reply, by the learned and judicious Father *Courayer*, a Roman Catholic Priest, who has proved to a demonstration, that this Tale has much less to support it than the old story of *Pope Joan*, which, supposing it to be an invention, was never pretended to have been the invention of Protestants, as the former undoubtedly was of Papists. In a word, 'tis a mere rhapsody of scurrility and impertinence, beneath all criticism.

This is the genuine character of the work, notwithstanding which, I assure you, not only the whole rabble of Papists among us, but most of the better sort are infinitely charmed with it, and never speak of it, without an air of triumph. Even those few, who pretend to laugh at it before Protestants, are too sensible of the service it does the Catholic cause, and the mighty

* This book has been often reprinted. One *Meighan*, an Irish Bookseller in Drury-lane, published a new edition of it, some few years ago, which has been so well improved, that 'tis now grown twice as bulky as any of the preceding.

influence it has over weak minds, not to bestow the highest encomiums on it, in presence of their own party : I believe, there is scarce one of them without it, as 'tis given *gratis* to those, who cannot afford to purchase it : the palpable lies and calumnies, wherewith it is fraught, diminish nothing of its merit with this sort of people ; for surely I need not inform you, that those who are once drawn into the Catholic pale give up, from that moment, the use of their reason and senses, and read nothing but what the Priest recommends. Nor will you be surprized, that men, who take their religion on trust, should yield their assent in matters of less moment. Nothing indeed can excuse Mr. Arnold's paying the least regard to such books, but the ingenuous confession he makes of his not being then sufficiently acquainted with the principles of his own Religion, (the case of too many others, from which Popery reaps no small advantage) nor versed enough in points of controversy, to be able to confute the sophistical reasons which perverted him to theirs.

A Popish Priest, who knows his business, and the man he has to deal with, desires no more than two small concessions : the first is, that, wherever the word, *Church*, is mentioned in Scripture, it always means the Church of Rome : the second is, that this same Church of Rome is the one holy, catholic, and apostolic Church, out of which there is no salvation. When these two points are gained, which is easily done with ignorant people, who know
not

Not how to distinguish between sophistry and sound reasoning, and do not perceive the labyrinth they are going to be entangled in, the victory is certain. For what room can there be, to doubt the truth of any thing proposed by such a guide? To tell a common Papist, how repugnant his belief is to reason, antiquity, and Scripture, or to argue about the absurdity and impiety of many of their doctrines and practices, is only beating the air. You will never get any other answer from him, than what the Collier gave to the Devil, who wanted to lay his clutches on him, as shrewdly suspecting, he was no sound Catholic. When this man was at the point of death, Satan, it seems, to make sure work, demanded an account of his faith. The Collier answered, he believed as the Church did; and pray, says Satan, what does the Church believe? The very same that I do, replies the Collier. Upon which the old Serpent fled away in great confusion, and the honest Collier got safe to Paradise *. This, Sir, is the mighty rampart, behind which the generality of Papists remain invincible, and our Divines may talk and write on till dooms-day, for what they care.

I remember to have had some discourse with one of this class, a man remarkably sagacious in the management of his temporal affairs, and whom I had hitherto taken for no great Bigot in his way. It chanced, that, among other

* This story is told at large in the *Flos Sanctorum*.

topics of conversation, something was introduced about Religion. As I knew, it would be spending my breath to no purpose, to enter on the usual points of controversy, I asked him, what he thought of that article of the Trentino Creed, which enjoins every soul, on pain of eternal damnation, to believe, that Rome is the *Mother and Mistress* of all Churches. The answer he returned was no more than what I expected, viz. that this article, being of the same divine authority with the rest, could not be doubted by any good Catholic. At this rate, said I, some of the Daughters must be a good deal older than their Mother; since it is universally agreed, by the learned of both communions, that the first Church in the world was at *Jerusalem*, where the brother of our Lord, and the rest of the Apostles, held their assemblies; and that *Antioch* was the first city in which the professors of the Gospel were distinguished by the name of Christians, and where St. Peter himself presided, long before he fixed his chair at Rome. Now, continued I, tho' the latter of these facts has been controverted by some, yet the two former were never disputed by any, as being founded on the word of God; consequently, if the scripture-account be true, that article must necessarily be false *.

This

* I might have mentioned, on this occasion, several other Eastern churches, planted by the Apostles and their Disciples, which are so far from drawing their origin from Rome, that they have the precedence, in point of antiquity,

This point, you see, had nothing to do with subtle reasonings or scholastic distinctions, but depended on plain historical matter of fact; which a Rustic of the most ordinary capacity, could as easily judge of, as the acutest Logician. But what answer, do you think, this man returned? Why truly, much the same as he had done before, and such as almost every Papist is taught to make, with respect to mysteries of Faith, namely, that the article was not a bit the less credible, on account of the seeming contradiction; forasmuch as the Church, being directed by the Holy Spirit, and consequently infallible in all its decisions, the truth of this article could not be called in question, without impiety, any more than that of the Trinity, which seemed equally contradictory, and yet is firmly believed by us. This honest man, you may perceive, like most of his brethren, made a merit of his ignorance; but as astonishing as his stupidity may appear, in so preposterously confounding two things together, which have not the least connection; in this, I assure you, he did not act more inconsistently than the most learned of his Church, who make use of the very same argument, in defence of *Transubstantiation*; a doctrine, which, accord-

as may be proved to a demonstration. We know, on what pretences that ambitious See has usurped the title of *Mistress*, but 'tis hard to conceive, on what foundation it claims the title of *Mother* of all churches, so far as to make it an article of the Creed, when nothing can be more notoriously false.

ing to the explications of it, to be seen in Popish Catechisms, abounds with such monstrous absurdities and palpable contradictions, as no rational creature can possibly give his assent to.

Having mentioned Transubstantiation, it may not be impertinent to add a few words on this fundamental article of Popery. We Northern Heretics, (as some foreign Papists are pleased to style us) such is our prepossession in favor of that obsolete Book we make the rule of our faith, insist, and evidently prove from thence, that there are but two Sacraments of divine institution, and that even these, tho' partly retained by our Catholic Brethren, are most grossly abused. But what room is there to complain on this head? May it not be replied, that, if the *Mother and Mistress of all Churches* has made hold to *curtail* one, she has made ample amends, by her great *improvements* on the other; to say nothing of the *five new ones* she has super-added, for which we are wholly indebted to her? Moreover, ought we not to reflect, how magnificently that part of the Eucharist, she has been so good as to indulge the Laity in, is recompensed, by having the same divine honors paid to it, as to God himself; nay more, as Mother-Church assures us, that the half is not only equal to the whole, but of infinitely more value than the entire Sacrament with us? However, it cannot but appear somewhat strange, especially to carnal Reasoners, that the adorable wafer, even after its solemn deification, when the matter, tho' seemingly the self-same thing,

is totally annihilated, and nothing remains on the altar, or in the hands of the Priest, but the *Divinity of the Son of God, united to his Humanity* * ; must it not, I say, appear exceeding strange, that the very Creator of Heaven and Earth should stand in need of being kept under lock and key, as the rubric of the Mass directs, for fear he should be polluted by vermin, or devoured by rats ?

Some persons, less acquainted with Popery than the Gospel, will be apt to ask here, how any men, who pretend to the name of Christians, can have the face to maintain so excessively absurd and impious a doctrine, in spite both of common sense and the plain word of God. The usual answer, I think, is the best that can be given : *viz.* that the honor as well as interest of the Popish Clergy are deeply concerned to keep up its credit. They know full well, that, should the mystery be once exploded, and the stupendous power they pretend to, *of creating their Creator* †, by muttering a few words, shewn to be nothing else but a sort of solemn Legerdemain and mere juggle, the fire of Purgatory would be instantly extinguished, which would render Masses for the dead of no value, and consequently put out the fire in the Priests' kitchens. How many hundred Monasteries would tumble into ruins ;

* Thus it is expressed in their New Creed.

† Nothing is more frequent in Spanish and Portuguese Books of devotion, than this expression, equally ridiculous and blasphemous.

were this trade grown out of vogue? But the spiritual *Charlatans* are too sensible, how much their bread depends on it, not to use every artifice in their power, to keep the pot and spit going. *Erasmus* has observed, that a Fryar is more alarmed at any thing which touches his Belly, than even at having the dignity of his shaven crown called in question.

The same principle of blind implicit obedience, which supports the credit of that unaccountable and blasphemous doctrine, holds in every other case, without exception, wherein the Popish Religion is concerned. A thorough Papist is no less tenacious of the most insignificant trifle than of the most essential articles of Faith, and is as much bound to believe the necessity of *baptizing Bells* *, as that of his own Children.

* Tho' this expression may seem too harsh to some Protestants, 'tis so far from being a calumny, that not only vulgar Papists, but even the learnedest men among them, have used the same and much harsher. The famous *Durandus* insists, (de ritu eccles. l. 1. c. 2. n. 6.) that Bells had been, and were actually baptized in his time, and that the custom was ancient. Nay more, *Rivet* has fully proved, (Sum. Controv. trac. 2. qu. 17.) that this ceremony is styled, in an old Pontifical, *salutare sacramentum*. Indeed, as Mr. *Stepford* well observes, in his *Pagano-Papismus*, they have little reason to complain at our charging them with treating it as a real Sacrament, which is somewhat more than barely giving it the title. "For what, says he, is wanting in the baptizing of Bells, which is not used in the baptizing of Children? The whole external form is observed, God-Fathers and God-Mothers are appointed, names are given to them, they are clothed in white linen, like the ancient Catechumens, sprinkled with water, anointed with

Children. Indeed his Church has appointed as solemn an office for the one as the other. For my own part, I can perceive no difference between them, but that the former is performed on inanimate bodies, and the latter on living persons. He is also obliged to believe, on the same principle, that *Salt and Spittle*, with twenty other things of equal importance, are as necessary to the due performance of the Sacrament, as the matter and form which Christ himself instituted; that not only every article of their new Creed is to be held in equal veneration with those of the old one, but every old Pagan Rite and new-invented ceremony, many

with Chrism, the Holy Ghost is invoked on them, &c.”— There are several ancient Rituals, still extant in England, which confirm this account. The truth is, most of the idle ceremonies here mentioned, are retained, even in the modern Pontifical, out of which some glaring passages have been struck, purely to avoid the ridicule of Protestants; and every one of them are in use to this day in some Popish Countries, with many additional superstitions, which the Apostolic See connives at. Our modern English Papists, it is true, do not baptize Bells. But why do they not? For a very substantial reason, that is, because they have no Bells to baptize, except the little one they are wont to tinkle, at the elevation of the Host, or, as the Portuguese more emphatically express it, *ao levantar de Deus*, i. e. at the lifting up of God. But their religion, tho' it does not make the same external appearance now, as it did before the Reformation, is still the very same thing at the bottom, and would naturally run into its old *Catholic* customs, were it not for certain obstacles. In a word, as the religious ceremony we are speaking of, comes under the article of those *pious and approved Rites*, which the Creed of Pius IV. enjoins, the expression I have made use of, cannot be thought too strong.

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of which have a mere arbitrary meaning, and some no meaning at all, set on a level with both.

This short digression, I flatter myself, will not be thought wholly foreign to the present subject, as it serves to shew, in some degree, what genuine Popery is, and how wretched an exchange Mr. Arnold had made, in leaving the purest Church in the world, to embrace the most corrupt. For, in short, tho' he was not totally reduced in France, yet, as the weighty argument urged in those choice books above-mentioned, joined to the various artifices usually practised on these occasions, had made such impression on him, that he was now in a fit disposition to become a good Catholic, the finishing stroke was easily given in his own country, to which he shortly after returned, in hopes of meeting, as he had been assured, with great temporal as well as spiritual advantages in the change. But how miserably did he find himself disappointed, and that all the assurance made him, with regard to both, ended, as the former generally does, and the latter always, in nothing but empty words! A situation truly deplorable! To see his worldly affairs more embarrassed than ever, and, at the same time, to lose that peace of mind, which alone can support a man in his distresses!

These circumstances evidently shew, that Mr. Arnold, when he threw himself into the hands of the Jesuits, was but slenderly acquainted with the principles of these men, who had

had been so instrumental to his perversion, no less by their magnificent promises of service, than by their deluding sophistry. Had he then known but the twentieth part so much of them as he does at present, he might have easily convinced himself, that even the most solemn oaths of Jesuits are no more to be trusted than their promises; since it is an established maxim with them, that he, who has no intention to keep either, may lawfully break both; and, no doubt, it was with a view to this well-known principle of theirs, that our Legislature inserted, in the Test-Oath, the clause relating to equivocation, and mental reservation. But of how little force are the wisest of human Laws to restrain those who can so easily evade the laws of God! However this clause may affect other Papists, (tho' even these can find loop-holes enough to creep out at) a Jesuit claims a right of putting his own interpretation on the words, quite contrary to their obvious meaning; consequently, no kind of oath, in what form soever drawn up, can bind such men.

But to dwell no longer on a fact so notorious, let us return to Mr. Arnold. As we have now brought him back to England, it is time to explain here what I before hinted at, *viz.* that the Popish party had a farther view in taking so much pains about him. 'Tis no secret, that when a Romish Priest has been so successful as to make a single convert in any house, especially if it be the Master or Mistress, he despairs

not of soon drawing in the whole family. This was exactly the case of Mr. Arnold, who being found of easier access than his wife, they first secured him, and then took an opportunity of setting their engines on her. She was, as appears from the narrative, a strict Protestant, and had yet no suspicion of her husband's conversion, or that those, who so frequently visited at her house, and sometimes entered, as it were by chance, on religious topics, were Jesuits in disguise.

The requisite measures having been now concerted, it was judged expedient to begin the attack, with the old argument about the one Catholic Church, which few women can discover the fallacy of. This, by degrees, made some impression, and cleared the way for what followed. However, as they perceived, she still retained a strong aversion to certain things which wavering Protestants are always startled at, such as the worship of images, invocation of saints, &c. in order to get over this obstacle, the common tricks were made use of. The Jesuit, who undertook the management of this affair, was too well acquainted with his business to insist at present on the necessity of such points; as this he knew, might have alarmed her. On the contrary, he behaved with great moderation, and, after telling her, that these matters had been grossly misrepresented, proceeded so far as to declare, that they were of little consequence, and might be dispensed with. As he made such large concessions, there did
not

not appear to Mrs. Arnold any thing very extraordinary in the change; and what conduced not a little, as it may be presumed, to facilitate the work, was, that her Spouse had already embraced the same religion. In fine, she yielded at length to their importunities, and immediately her little daughter was taken from a Protestant School-mistress, and put to a Popish one. Thus the whole family were made good Catholics, with a moral probability of all their descendants being added to the fold, besides such relations, friends, and acquaintances as they might in time prevail upon, to encrease the number of the Faithful, as every Papist is bound to endeavour, on pain of mortal sin.

This was no inconsiderable acquisition, and afforded just cause of triumph to the whole party. But as to the deluded Profelytes, they soon experienced what every one does, who forsakes the plain direct road of truth for the bye-paths and intricate mazes of error, and hopes to find any other way to Heaven than that pointed out by the Gospel. The mystery of iniquity now began to work, and Popery to appear in its proper shape. Those points, which at first had been so slightly passed over, as matters of little or no consequence, were now found to be strictly enjoined as articles of faith; and, to shew the sincerity of their conversion, it was absolutely necessary to believe and practise whatever their *infallible* church commanded. This is the constant artifice of our Missionaries, who never acquaint those they attack with the essentials

entials of Popery, till they are so well secured, that there is little danger of their escape. When the chain is once firmly rivetted, should any glimmering of reason be left, to what end can it serve, but to convince them, that they ought to make no use of it? A Papist, who acts consistently with his principles, neither does, nor can apply it to any other purpose, in matters of religion. I have observed the same methods to be taken in foreign countries, where the credulous Profelytes find too late, that the concessions made in the beginning were only decoys to draw them in, and that, notwithstanding their secret disapprobation of what is afterwards enjoined as an indispensable duty, they have no other remedy but to burn incense to the Queen of Heaven, and to conform to all the idolatrous practices of the natives.

... Having thus shewn, by what means Mr. Arnold and his family were perverted, I shall acquaint you, in my next, how their Spiritual Director exerted his priestly authority, with some other passages, which perhaps will amaze you more than any thing hitherto related. I am, &c.

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L E T T E R X X I.

S I R,

YOU know pretty well what the Inquisition is, and need no information, I presume, about the nature of an *Index expurgatorius*. Now perhaps you will be apt to imagine, that these two main pillars of Popery are to be met with nowhere, but in Spain, Portugal, and Italy: but this, I assure you, is a mistake: for, even in England, we have a species of one as well as the other, and both exerted, on certain occasions, with little less rigor than in those Catholic countries. There is nothing which our Missionaries dread so much as seeing a Protestant Book that has the least tendency to Religion, in the hands of one of their proselytes, or any of their old flock: most of these indeed have been so well taught, and are so thoroughly persuaded of the pernicious effects of such kind of books, that they never read, or so much as look into them; and as to those few, who venture now and then to cast an eye on them, they do it generally with such secrecy and caution, as if a troop of Familiars were rushing into their apartments, with a mandate from the Holy Office, to seize on the prohibited ware as well as its owners.

The insolence of these Missionaries would seem incredible to those, who know not what it is to be priest-ridden. There are great numbers

bers both of old and new Catholics, in this land of Liberty, as full of blind obedience to their ghostly Fathers, as in the most bigotted parts of the world. Wherever these men have once gained footing, their domineering spirit is not to be expressed; nor can be equalled by any thing but the servility of those, who give up body and soul to their direction. There is something in Popery which naturally debases the mind; always elated with false hopes, or depressed with false terrors; it casts a mist before the understanding, which can see nothing but through deceitful mediums.

There cannot, I think, be a more glaring instance of the truth of this remark, than the treatment Mr. Arnold and his wife submitted to, after they had put their necks under the iron yoke. The Jesuit, who had now the management of their consciences, instantly began to exert his power, by peremptorily commanding them to bring forth all the books they had in the house. This order was obey'd, without the least hesitation. Some of them he burnt, and others he carried away with him. Among those pestilent books, committed to the flames for heresy, was *The whole duty of man*. Even the old Family-Bible narrowly escaped the same doom: it was indeed, on their humble remonstrance, suffered to be thrown by into some corner, as a useless piece of lumber, but with the strictest injunction not to look in it.

As the Junta had sufficient reason to flatter themselves, from this ready compliance of their
Converts,

Converts, that there was little danger of a relapse, and that Mr. Arnold would make no scruple of coming into any measures they might propose, to serve the ends of the Society, he was now warmly attacked from different quarters, to induce him to attest a fact, extremely dubious in itself, and which he always disclaimed the knowledge of, in order to blacken a third person, against whom they had sworn vengeance. If you will take the trouble of perusing the two letters on this subject, inserted in a pamphlet published by the Rev. Mr. Corpe, with the following title, *Some very remarkable facts lately discovered, relating to the conduct of the Jesuits, with regard to Mr. Bower*, you must be convinced, that great pains were taken, and some very indirect arts made use of by these men and their adherents, to fix a crime * on him, which, it does not appear, from the evidence hitherto produced, can be justly laid to his charge, or rather, I may say, which evidently appears to have no foundation at all, except in the vindictive and malevolent disposition of a set of men, who, as they know how to justify the blackest villainies in their own party; so they have the art of transforming the most indifferent actions of such as they are offended with, into the foulest crimes.

* The charge was, that he had courted Mr. Arnold's Sister, and after having made her a promise of marriage, basely married another woman; which usage so deeply affected her, that she broke her heart upon it.

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I have often told you, that tis far from my design to clear up the Historian's conduct, either in private or public life. I know of none who ever took him for a Saint; nor did I ever hear that he himself pretends to be one; which, I believe, he might do, with a much better title than many of his quondam brethren, who put on such airs of sanctity. But, whatever his conduct may have been, why should he be painted blacker than he is? With regard to the present charge, what proof can be required of any man's innocence, stronger than the instance now before us; by which it appears, that the only person, whose testimony Mr. Bower's enemies so anxiously sought after, and who must have been acquainted with the fact, had there been any foundation for it, has so publicly and solemnly declared, that he was an utter stranger to it? Should the Junto, after so long and fruitless a search for real letters on this head, be able at length to produce five hundred, they would, in the opinion of unbiassed Judges, appear in no other light than the six already published; notwithstanding the similarity of hand should be full as striking in the former as the latter. The world would naturally consider, to what end they were produced, that they came from a set of men, whose veracity is always to be suspected, who stick at nothing to gratify their revenge, who have been frequently detected in forgeries of the same nature; nay more, who have always certain members of their Society, whose chief employment is to

counterfeit the hand-writing of others. Jesuits, no doubt, like any other men, may possibly speak truth, but are liable to the misfortune attending all notorious Lyars, that is, of seldom or ever being believed.

Mr. Arnold, notwithstanding their repeated solicitations, was not yet become so thorough a Papist, as to be capable of attesting what he knew nothing of, tho' it were for the service of his new Religion. The doctrines he had learned, as opposite as they were to those of the Gospel, had not made so deep an impression on him, as to have erased all notions of Moral Honesty. But the Junto, always keeping the main point in view, soon threw another temptation in his way, of a different nature, and far more interesting to the Public. Mr. Arnold, it seems, not long after his conversion, had received an offer, from a certain Board, of being employed on the same service he had been in before, namely, to take care of the sick and wounded. This offer he communicated to one of the principal Agents of the Catholic party, whom he ironically styles the *Pope's Nuncio*, tho' indeed, considering the man's character and occupation, I think it no improper title; nor is it very improbable, but there may be some such real person among us; for the Pope undoubtedly has full as good a right to appoint Nuncios here, as, it is certain, he does Bishops. Be this as it will, the Nuncio he speaks of, whether real or nominal, was at first absolutely against his accepting the Post, because no *Mess*

was to be had in the place; but, on second thought, he readily gave his assent, provided the new Profelyte would carry a Priest with him, to say *Mass privately*.

Now altho' the aversion this zealous Nuncio at first expressed to Mr. Arnold's accepting the Post, might be agreeable to his principles, and so far carried with it some shew of honesty, yet the latter advice, which was no less agreeable to the jesuitical maxims he followed, had not quite so honest an appearance. Mr. Arnold, however, could not be induced to act so base and hypocritical a part, as to get his bread under a Government, which his Religion obliged him to be a mortal enemy to; in this, far more scrupulous than some other persons, who, if any credit may be given to the boasts of Popish Priests, have taken the oaths, as good Protestants, and yet hear *Mass privately*. I cannot positively aver on my own knowlege, whether this boast of theirs has any foundation; but certain it is, that they do make such boasts, and that these boasts, whether true or false, shew what an amazing height of insolence they are got to, and the little regard they pay to our penal laws, which I myself have often heard them make an open jest of.

Nothing is more frequent in the mouths of these men, than to insinuate among unreflecting Protestants, as well as their own party, that the greater part of our Nobility, Gentry, and Clergy, are concealed Catholics, and only wait for a favourable opportunity to declare themselves.

selves. This insinuation, tho' so notorious a calumny, has produced surprizing effects. With regard to the Nuncio's advice to Mr. Arnold, I have been in the company of one of their Priests, who was so impudent as to plead in favor of such vile prevarications. He asserted, among other fallacious arguments, that, since a Catholic could do the duty of an office, at least as well as a Protestant, he was under no obligation of declining or renouncing a Post, from a regard to unreasonable laws, the breach whereof none were accountable for, but those who had so unjustly imposed them. He farther added, with the brazen front of a Fryar, that he himself had made some Converts, who kept their Religion and their Posts too, without any scruple. It is hard to determine, which is most astonishing, the folly or effrontery of this man; but, whatever foundation there may be for such stories, one thing is beyond dispute, that, in these cases, there are salvos enough to quiet the most clamorous conscience *.

Mr. Arnold informs us, among other interesting passages, that the Jesuits being now persuaded, that he was become entirely their own, from this last instance of his self-denial, in refusing so lucrative a Post, (which, notwithstanding his repugnance to follow their advice, dis-

* I am now convinced, beyond all doubt, that there have been very lately some instances of this kind, particularly in the Army and Navy, and, if necessary, could mention the persons names; so that there is little reason to question the truth of what the Priest asserted.

covered no small attachment to his new religion) they put great confidence in him, and disclosed many secrets of the Order, which, he believes, they heartily wish, they had concealed. He mentions the treasonable healths they are wont to drink at their private Juntos; but this is no novelty among all sorts of Papists. He likewise gives pretty broad hints of some dangerous designs carrying on against the present Government; which is not at all improbable, if we may judge from their avowed principles, and former practices, which have more than once brought this kingdom to the brink of ruin. Our records sufficiently demonstrate, that there is nothing so horrid or desperate, which Jesuits are not capable of.

But why, say you, did not Mr. Arnold instantly divulge whatever he knew of their transactions, wherein the Public was so deeply interested? The reason he gives for his silence, is the dread he was under of that implacable spirit of revenge, which he had so often observed in the whole Society, and that they would find out some method or other to wreak their vengeance on him, as they had done on so many others, whom they had marked out for destruction. However unsatisfactory this excuse may appear to some, it must be allowed by those who are acquainted with Jesuitical Maxims, that he had more than sufficient cause to apprehend the worst. Can it be supposed, that men, who make no scruple of fomenting Rebellion, overturning of States, and murdering of Princes, would

would pay the least regard to an hundred such lives as that of Mr. Arnold? A single Jesuit, when provoked, is always more to be dreaded than any other man. What then may not be apprehended from the united resentment of the whole Society? May it not be farther offered in excuse of Mr. Arnold's silence on this head, that, considering the little encouragement he met with from those whom it most imported to make a proper use of the intimations he had already given, it could not be reasonably expected, that one, so friendless, and reduced to the last extremity by the malicious combinations of such formidable enemies, should oppose himself *singly* to the rage of the whole body?

But, to dwell no longer on this point, let us come to the principal incident, which made Mr. Arnold sick of his new Religion, and so far occasioned the opening of his eyes, as to be the means of restoring him to his former liberty. The divulging of this incident gave those Hypocrites a mortal uneasiness, not so much from the enormity of the thing itself, as for fear of the consequences; to prevent which, the most wicked expedients were taken, such as none but Jesuits are capable of, in order to stop his mouth from telling farther tales. In my next, I shall give you a summary detail of the fact, from Mr. Arnold's own narrative; and, in the interim, take notice, by way of introduction, of some remarkable passages relating to it.

A certain *Popish* Lady, we are told, had taken a poor Boy from his *Protestant* Parents in

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the country, and brought him up to town, under a pretence of providing for him, but, in effect, to make a Convert of, as she had already done of two Brothers and a Sister of his, on the same charitable pretext. This, it seems, is the general practice of the Nobility and Gentry of that persuasion, who always take care, on these occasions, either to place out the children, thus decoyed up, in families of their own religion, where their innocence is soon perverted, or else to send them to foreign Seminaries, where they are irrecoverably lost both to Church and State, and, which is still worse, become an eternal plague to both. You may easily imagine what numbers must be gained over to Popery by these two methods alone, to which I shall confine my present reflections; tho' there are many other artifices made use of for promoting the same end, which is neither more nor less than to bring our necks again under that iron yoke, which our forefathers found so insupportable.

With regard to the first method, it is evident, that such persons as are in low circumstances, and burdened with children, must naturally rejoice at the prospect of seeing them well settled in the world; and as, on these occasions, not a single word is dropt about religion, the charitable offer appears in its most amiable colors. The real design is so well concealed, that they have not the least suspicion of it, till it be too late, measures being so well concerted, that the Children themselves, when thoroughly instructed in their new Faith, frequently

quently become instrumental to the perversion of their own Parents: for, as I observed, in Mr. Arnold's case, one Convert in a family greatly facilitates the reduction of the rest.

The other method proves still more successful, and this Nation will ever have cause to rue its effects. When Philip II. of Spain found what a general aversion the people of Britain had to Popery, and that the Recusants, who were then but few, in comparison of the present generation, would, in all probability, be soon persuaded to conform to the National Church, he took the most effectual means which human Policy could suggest, to frustrate every effort of our Legislature for this salutary purpose, and to perpetuate feuds and dissensions among us, by founding Seminaries, in every part of his wide-extended dominions, for the education of British Youth *gratis*. Here the principles of disloyalty and rebellion, with an implacable hatred to the constitution of their native country, are so deeply impressed on their minds, as scarce ever to be eradicated. All our Catholic Neighbours, either out of zeal or policy, followed that crafty Prince's example *.

As

* The number of these pernicious Seminaries will appear incredible to those who have made no enquiry into the matter. Philip erected several colleges, monasteries, and nurseries, for the English, Scotch, and Irish Youth of both sexes, in many parts of Spain, Portugal, Flanders, and Italy. The other branch of the house of Austria did the same in various parts of their hereditary dominions, particularly at Prague. There are others also in several cities

of

As every one of these Nurseries are constantly supplied from each of the three kingdoms, and the young plants, when grown up to a proper state of maturity, all transplanted back to their native soil, you may judge what swarms of Missionaries these Islands must be over-run with.

In the time of Sir Edwin Sandys, who lived upwards of a century ago, the Popish Party made their public boasts, that these Seminaries furnished England with a much greater number of Priests and Fryars, than both our Universities, of Ministers to the established Church. But how prodigiously must the number have been since increased, if any judgment is to be formed from the multitude of chapels erected, within these few years, in so many quarters of this great city, (to say nothing of those in private houses) where the Priests, as well as their

of Germany, as at Ratibon, Wirtzberg, and Erfurt. Much about the same time, three colleges were established at Rome, the one for English, the second for Scotch, the third for Irish Jesuits, besides the funds for secular Priests, and Fryars of different Orders. The French, as every one knows, have a considerable number of this kind of Seminaries at Paris and other noted cities. In Lisbon alone, there are at present no less than five. I have been assured by an Irish Papist, that, exclusive of secular Priests and Jesuits, there are now, in that kingdom, near eight thousand Fryars; and am informed, on good authority, that, in the single college of St. Omer's, belonging to our English Jesuits, there are sometimes two or three hundred English Youth at one time, who have been sent thither for education, or the mission. See Letter XXXV. relative to this College.

Congre-

Congregations, set the laws at open defiance, and even dare to insinuate, that it would be dangerous to attempt suppressing them! I shall just mention some facts to convince you, that it may be dangerous indeed to attempt it, should these men be permitted much longer to continue making Profelytes.

Formerly our English Missionaries were sufficient to manage here the whole business of Conversion themselves; but the harvest, of late, is grown so plentiful, that they are forced to call in the assistance of their fellow-laborers from Ireland. It has often astonished me to see such swarms of Priests and Fryars from that kingdom, strolling about here, in all shapes and disguises, seeking out their prey. Some of them indeed, for fear of accidents, have assumed the title of Chaplains to foreign Ministers, and, as I am well informed, live in a sort of community, in houses contiguous to their chapels, or under their protection; a liberry, which no British Minister ever assumed, nor would be allowed, in a Popish Country. But the greater part of them laugh at these precautions, apprehending so little molestation, that they think it a needless trouble to apply for such protection. In a word, their insolence is grown to such an height, as to give just cause of alarm; and if the spreading of Popery, which is of so malignant a nature as to affect the very vitals of our Constitution, be not soon checked, the malady may become incurable. Far be it from me to wish, that even Papists themselves should

should be deprived of that liberty of conscience which they refuse to all others, and much less that we should follow the unchristian example they have set us, in raising any thing like a persecution against them. Could we make them loyal subjects, like those of every other denomination, and prevent their perverting others, perhaps they might be suffered to enjoy their speculative errors, without much danger to the Public; but neither of these things is ever to be expected. Indeed, the very speculative errors of Papists have a tendency to the destruction of every thing which can be dear to a Protestant Nation. However, let them have as much indulgence as the Legislature shall judge expedient; but surely some method ought to be taken with those Incendiaries, their directors, who are sworn enemies to the government, who pervert every good intention in their own party, and endeavour to poison as many others as they can, and make it the study of their whole lives to enslave both the bodies and souls of the people of this Nation to the cruellest of all Tyrannies, that of wicked Ecclesiastics, and such vile superstitions as disgrace the name of Christianity. In my next, I shall give you an account of the incident which occasioned the opening of Mr. Arnold's eyes, and discovered what sort of conscience those men were of, who pretended to direct the consciences of others. I am, &c.

L E T-

L E T T E R XXII.

S I R,

I Am now to acquaint you with the remarkable incident mentioned in my last: it relates to the poor Boy, whom the Popish Lady there spoke of, had trepanned from his Protestant Parents, on the charitable pretext of providing for him. The story, I must own, is of the foulest kind: but if men, who pretend to so much sanctity, are not ashamed to abuse Religion in so vile a manner, I can see no reason why others should be ashamed of telling them their own, and letting the world know what sort of Apostles are sent hither to convert us.

Mr. Arnold, after giving us a melancholy detail of the wretched situation he was in, and the barbarous treatment he had met with from those Pseudo-Apostles and their adherents; informs us, that this Boy had been strongly recommended to him by the said Popish Lady for an apprentice, and that accordingly he took him for a trifling consideration, chiefly on account of the large promises made him of future services, which were just as faithfully performed as the preceding. This Boy, who had been made a good Catholic, was, at the same time, committed in his spirituals to the care of a certain Priest, one H—n, highly esteemed for the strictness of his life, and thought the best qualified of any to instruct young Converts.

But

But the holy man, it seems, instead of instructing this raw country boy in any moral or christian duty, taught him, when he went to Confession, or to say his Catechism, the practice of the most abominable of all vices.

As the boy, on returning home one day from the apartment of his pious Instructor, seemed greatly dejected, his Master asked him numerous times, from whence his uneasiness proceeded, without receiving any answer; but at length, with repeated *entreaties and commands*, prevailed on him to discover the cause; to which the boy added, that he had consented with the utmost reluctance, and trembled during the whole time; and that, after the perpetration of the crime, his Confessor knelt down before a little *altar* in the room, and said a short *prayer*. Mr. Arnold, thunderstruck at such abominations, broke out into the most violent exclamations, but, being returned to himself, represented to his apprentice the heinousness of the sin, and the unhappy end to which it would bring him. The boy seemed affected, and promised never to be guilty of so enormous a crime for the future: however, as he was so very young and ignorant, being not above thirteen or fourteen years old, his master, apprehending that the commands of his Director, who had great power over him, might get the better of his good resolutions, resolved to let the vile hypocrite know, how extremely he was offended at such infamous conduct, flattering himself, that, by this means, he should prevent

went any more attempts of the same kind. Father He—n, conscious of his guilt, industriously avoided the sight of Mr. Arnold, who found himself greatly embarrassed; for, tho' he was determined, on the one hand, to prevent the utter ruin of his apprentice, he was afraid, on the other, to provoke the party, as he knew they would all unite against him, in favor of this reputed Saint; so that, for some time, he was quite at a loss how to proceed. The best expedient that occurred to him, for preventing both these inconveniences, was to apply to Lady W—, (who seems to be a person of more than ordinary weight among the Popish party) requesting her to permit the boy to be instructed by his own Director, who lived near him, and not by the other, who resided at a great distance, which was very inconvenient to him in his business. This was the only reason he then alleged, as the motive of his present application; for, as to the real one, modesty would not suffer him to tell it. Her Ladyship, after bestowing the highest encomiums on H—n, who had been recommended to her by the Titular Bishop, consented to the removal. But Mr. Arnold's satisfaction was very short, as he soon found, to his great amazement, that the wicked Director, unable to bear the loss of his Pupil, had artfully insinuated to her Ladyship, that he was thoroughly acquainted with the boy's natural temper, and that no other Priest knew so well as himself, how to warp it into a good disposition; upon which, the boy was ordered back again

again to the management of his old instructor, who repeated the same crime, as often as he went to confession. This Mr. Arnold was informed of by the boy himself, who now began to be lost to all shame. He had, it seems, told his Confessor, that he had made his Master privy to what had passed between them; at which, the abandoned Wretch, not a little alarmed, and thinking he could by no other means prevent a discovery than by making the Master partaker in his guilt, he not only commanded the boy to use his best endeavours for this vile purpose, but instructed him how to go about it, what was the most proper time, and even threatened to kill him, if he did not comply with his directions. The docile Pupil, punctually followed his instructions, and, finding his Master, one evening, somewhat exhilarated with liquor, took this opportunity of executing his hellish commission, which he did with much greater address than could be expected from one of his age. The Master, having no idea of his, or rather of his Confessor's wicked design, did not then take notice of the fond expressions he used, but reflecting on them, the next morning, he called him to a strict account, and discovered the snare which had been laid for him. The boy afterwards told him, that his Confessor shewed great concern at his not having succeeded in the attempt, and ordered him to renew it again and again, at proper times.

In

~~and~~ In this situation Mr. Arnold had no other resource but to recur to his own Confessor, and open the whole affair to him, not doubting but that, no less shocked at such enormous wickedness, than himself, would put a stop to it, by rejecting the infamous Director sent abroad, or the boy taken from him: but this man, to his inexpressible astonishment, made very slight of the matter. As he now despaired of seeing any stop put to this infernal commerce, by means of his own Confessor, and the other gave him no opportunity of remonstrating against it by word of mouth, he resolved to convey his sentiments to the latter in writing, wherein he represented the enormity of the crime, with all the aggravating circumstances attending it. This letter was carried to his lodgings by an intimate friend, who was prity to the contents. H—n returned no answer, and when Mr. Arnold chanced to meet him, about six weeks after, and began to enter on the subject, he used some equivocal expressions, seemed not a little confounded, pleaded great hurry, and abruptly went his way.

Not long after this, Mr. Arnold's Confessor dining with him, as usual, on a Sunday, invited him to take a walk, after dinner, that he might have the better opportunity of talking with him on this foul affair, when his whole discourse turned on it, and he not only said all that possibly could be said, to lessen his abhorrence of so abominable a crime, but even to convince him, how little it ought to burden

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his

his conscience. Mr. Arnold adds, that he shall pass over in silence an argument made use of, by the same Jesuit, on another occasion, to reconcile him to the practice, which, no doubt, was too filthy to be committed to writing.

He had too much reason to believe, from this strange behaviour, that his own spiritual guide was striving in concert with the other, to make him partaker of H—n's guilt, in order to silence him. Every circumstance not only confirmed him in this belief, but served to convince him, how fruitless it would be to apply to any of the party: for, on his confessing to another Jesuit, in the absence of his own Director, and complaining that he was *most grievously afflicted at having a temptation thrown in his way to commit a most enormous sin*, this virtuous Casuist made full as slight of it, as the other had done, telling him, in order to remove all scruples of conscience, that, *if he yielded to the temptation, it was only doing a little more penance* *. This struck Mr. Arnold.

* Those, who have perused the moral tracts of the Jesuits, particularly of *Escobar* and *Sanchez*, need not be informed, that their whole tendency is, not to teach men how to avoid or get the better of their temptations, but how to excuse a compliance with them. They lay down certain rules, by following which, any one may indulge himself in the most abominable impurities with very little scruple. 'Tis the easiest thing in the world, according to these Casuists, to get rid of one's sins, by confessing to a Jesuit, and receiving his absolution, which is never refused, tho' the Sinner persists in his resolution of going on in the same

Arnold with horror, as he had conceived a better opinion of this Jesuit than of any other he knew, and was now more than ever convinced, that they all acted on the same principle, and stuck at nothing to attain their ends. He now began to apprehend, that these men, when they found they could not silence him by this hellish method, might recur to others, far shorter and more effectual. He now recollected the hint which had been dropt by his own Confessor, on hearing him mention a certain affront he had received; *viz.* that, if that person gave him any farther trouble, one of their Irishmen would *quiet* him for a couple of guineas. He likewise remembered, that the same Jesuit had told him, on another occasion, that *Witnesses* might easily be got in this city. He had therefore sufficient reason to fear, that they might either employ some of their Bravos to stop his mouth, or suborn false witnesses to swear his life away, perhaps the very boy himself, or another who, as appears from several circumstances, had made the same vile attempt, at their instigation.

After this shocking account, which is told in that simple and artless manner which accompanies truth, Mr. Arnold informs us, that being now absolutely determined not to rest a moment till he had got rid of the boy, who grew

same vicious courses: and as to the penances enjoined by them for the most atrocious crimes, they as so mild and gentle, as rather to encourage than deter such as are inclined to commit them.

daily *more audaciously and abandonedly wicked*, and, to shew how much in earnest he was, having even threatened to apply to Justice *Fielding*, the Nuncio, who had the care of him, in Lady W—'s absence, judged it expedient to take him away and bind him to another Master, requesting only that Mr. Arnold would give him a character, and send him for spiritual advice to his old Director, whom he had not been suffered to go near for some time. These two requests Mr. Arnold inadvertently agreed to, but instantly reflecting, that, if he gave the boy a good character, he could not afterwards complain of his monstrous behaviour, nor ever mention the criminal intercourse between him and his Director, if he himself should send him for spiritual advice to that very Director, he prudently retracted both his promises; concluding, with a good deal of reason, that the Jesuits had chosen this method, since all others had failed, to oblige him to keep silence, and that he could not be too much on his guard against the tricks and wiles of such a man as the Nuncio, who was entirely under their influence.—Thus far have I given you the extract from Mr. Arnold's own narrative.

What a complicated scene of villainy was here, such perhaps, considering every circumstance, as cannot be easily paralleled, and all carried on, under the mask of Religion! The subject affords matter enough to enlarge on, but, for brevity's sake, I shall confine myself to the most glaring passages, which, as hideous
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a picture as they give us of the Jesuits, is not, I assure you, uglier than they have drawn of themselves, in their own printed works. The Public is too much interested in the consequences of such detestable principles and practices, to read with indifference the foregoing narrative, or the following remarks, for which I must refer you to my next, and am, &c.

L E T T E R XXIII.

S I R,

THE Reverend Father H—n, who makes the principal character in the preceding narrative, had, it seems, a good deal of that Discretion, for some time at least, which the Reviewer attributes to the Ecclesiastics of Portugal, that is to say, he had the art of concealing his depraved inclinations so well from public notice, that his external deportment was rather exemplary than reproachable, insomuch that he might still have passed for a Saint, had not this ugly affair discovered the cloven foot, and shewn him, what he really is, the vilest of Profligates. Methinks the behaviour of this Votary to Chastity does no great honor to our Titular Bishop's recommendation of him, any more than to the high encomiums which that Popish Prelate bestows on the state of perpetual Celibacy.

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Tho' this holy man be no Jesuit, yet, as he acted on their principles, and so many Jesuits, who had an hand in the same plot, have interested themselves in his vindication, I can do no less than treat him as one of their Body. His kneeling down before an Altar, and saying a short prayer, in the very chamber where he had just perpetrated so execrable a crime, puts me in mind of those lines in *Oldham's* fourth Satyr against the Society.

*And here I might, if I but durst, reveal
What pranks are play'd in the Confessional;
How haunted Virgins have been dispossest'd,
And Devils were cast out, to let in Priest;
What Fathers act with Novices alone,
And what to Punks in shrivings seats is done.
Not great Cellier*, nor any greater Bawd
Of note, or long experience in the Trade,
Have more and fouler scenes of lust survey'd.*

When I first read these and some other lines of the same Author, which was near twenty years ago, they appeared to me unintelligible; but I have since had more than sufficient reason to comprehend their meaning, and am now perfectly convinced that *Oldham*, tho' I am no great admirer of his Poetry, was better acquainted with the true spirit of Popery, and the

* A famous Bawd, in the reign of Charles II. a most devout Catholic, and constant frequenter of Mass.

licentious morals of that infamous Fraternity, than any of our English Poets.

We are not informed, whether the goodly Priest here spoken of, when he knelt down before his little altar to say a prayer, had the precaution of drawing a curtain before it, when he indulged his unnatural appetite, as the Prostitutes of Rome are wont to do, before their *Madona*, or picture of our blessed Lady, for fear it should spy out what is going forward, and be apt to take offence at it. Be this as it will, his immediately recurring to the sacred place, perhaps without so much as the preliminary aspersion of holy water, did not shew over much respect to his Religion, such as it is; a religion calculated, above all others, to lull a clamorous conscience asleep, by such easy expedients, that a man may indulge himself in every gratification, which the world, the devil, or the flesh can tempt him with, and yet make sure of Heaven at the same time. What invaluable privileges have we deprived ourselves of, by our schism from this truly Catholic church! Miserable case of Heretics, who toil through the narrow thorny road, and lose the pleasures of this life, as well as those to come!

I never heard that Popish Priests have a power of absolving themselves, when they chance to commit such little slips; but every one knows, that they readily absolve each other, on these and the like occasions. To cleanse the soul from its pollutions, is a work of such expedition with these ghostly Doctors, and per-

formed with so little ceremony, that nothing is more frequent in Popish countries, (and, no doubt, the same custom prevails here, tho' not so openly) to see a couple of Priests, in the most public places of resort, alternately kneeling down, and muttering a few words into one another's ear; after which, both put on their sacerdotal habiliments, and, tho', just before, mere sinks of impurity, hasten to offer up the *tremendous Sacrifice* with hands as unspotted as those of a new-born babe just washed in the laver of regeneration. We may in charity presume, that even Father H—n himself would scarce venture to say Mass, before he had taken the benefit of this sovereign Mundifier, which was so near at hand; and what should deter him from repeating the crime, (which, we find, he did, so often as the boy went to confession) when he could so easily set his conscience to rights, by recurring to the same expedient every time?

Is it possible, you will cry, that any men, especially Christian Priests, should be so lost to all sense of religion, as to dare to approach that Being, whose eyes are too pure to behold iniquity, with hearts full of all uncleanness? Must not the prayers of such men be as great an abomination to him as their crimes? The only thing that can be offered in their excuse, is, that they have either no idea of God at all, or, if they have any, 'tis only of a God of their own making, or such a one as their painters and

and Statuaries have represented *, who being drawn or carved in a human form, and consequently supposed to be of like parts and passions with themselves, may be treated with as little ceremony as they please. To say all in one word, with respect to *auricular confession*, I must own, that, before I rightly knew what Popery was, I thought it one of the best things in the modern Church of Rome, which, by the way, differs as widely from the ancient, as

* 'Tis a common expression among the Spaniards and Portuguese, in speaking of the transcendent dignity of the sacerdotal Order, and the stupendous mystery of Transubstantiation, to style the Priests *Creadores de su Creador*, i. e. Creators of their Creator, or God-makers; an expression no less absurd and blasphemous than the pictures so frequent in Popish Countries, wherein the Eternal Father appears in the shape of an old man with a long grey beard, holding a scepter. The holy Trinity is sometimes represented as a man with three heads, sometimes as a man sleeping in the lap of another, with a dove hovering over them. Admirable symbols these, to impress on mankind just ideas of the incomprehensible nature of the Deity! With regard to statues of the same kind, I shall mention a well-known fact. When the plague raged at Vienna, in the reign of the late Emperor *Leopold*, the people, finding how little their addresses to Saints and Angels availed to stop its fury, bethought themselves of making a vow to erect a marble representation of the Trinity, in case they were delivered from this dreadful scourge. As the pestilence, soon after, began to abate, in order to keep up their devotion, some monstrous wooden figures were instantly erected in the market-place, till others could be got ready, of more precious materials. Thus the inhabitants of that imperial city received great consolation from the sight of their wooden Trinity, which, no doubt, conduced not a little to give the Jews and Mahometans, who frequent the place, most exalted notions of Christianity.

Popery

Popery does from Christianity; but I have been long since convinced, it is one of the worst, not only considering the horrid abuses it is liable to, but that, even when the Priest has no sinister design to serve, 'tis always a fatal deception, by making the work of repentance useless, and the road to Heaven much easier than it really is.

The unparalleled behaviour of the wretched Boy, seems to contradict the remark of Juvenal, *Nemo repente fuit turpissimus*; for tho' he expressed, for the first time, some kind of remorse at the unnatural sin he had been tempted to, yet, we find, how soon, how readily, he came into all the measures of his wicked Director, so as to undertake the tempting of his own Master. The address and cunning he shewed, in watching an opportunity for effecting so black a design, would appear incredible in one of his age, had he not been in the hands of Jesuits, and thoroughly perverted by them; nor is it improbable, that the pious doctrines, perpetually inculcated by such Instructors, had been so deeply impressed on his mind, that he might look on what he attempted, as a meritorious act, and hoped perhaps to gain Heaven by it, as well as a good reward here. Paradise and even Canonization itself have been promised by the Society for actions no less execrable; and some men, we know, have been so far deluded, as not only to risk their lives, but venture their salvation too, on so sandy a bottom. A youth, not much older than this boy, was animated by such promises

promises to murder a King. Vice, in short, tho' it makes slow advances in some, yet, when it finds an apt soil, which seems to have been the present case, speedily arrives to its full growth.

It may be thought somewhat astonishing, that the *Arch* Miscreant, who had taught this boy such lessons, should not have immediately absconded, when he found his secret villainies detested; instead of which, he not only appeared in public, as usual, but even solicited the Popish Lady to have his Pupil, who had been taken out of his hands, restored to him again. One would naturally think, that, if he had no fear of God, he should have had at least some fear of the Hangman. He had indeed some apprehension of the latter, and this was the very reason which made him so extremely anxious to get again possession of his Pupil, that he might give him fresh instructions, and carry on the deep-laid plot with greater facility. But tho' this scheme failed, he was not without other resources. He had, it seems, some other apt scholars in his *Male-Seraglio*, who had been taught the same lessons, and were ready enough to lend their helping hand, as far as their abilities would permit. And supposing Mr. Arnold had actually applied to Justice Fielding, as he threatened, it is much to be doubted, whether the combinations of such men would not have overwhelmed him. It is not improbable, that the boy, who was wholly influenced by his Confessor,

fessor; would not only have retracted every word he had said, but might, if necessary, have been easily prevailed on to swear against his innocent Master. To some such scheme as this, the Director's confidence seems to have been owing; for otherwise, it will be impossible to account for his conduct, in an affair of so dangerous a nature.

Whatever might be the event of these dark proceedings, the Junto had two other resources. A man, too busy with his tongue, may be effectually quieted, as Mr. Arnold's honest Director well observed, by Irish Russians, or Irish Evidence, and he might have added some of our own Island too; tho' these, it must be owned, are but few in comparison of the former; and, to the honor of Popery be it spoken, almost every one of them die good Catholics, if we may judge from their confessions at the gallows. Such Veterans, no doubt, were much fitter instruments to be employed on these occasions than raw country boys, who, let them be ever so well taught, are apt to falter in their lessons. We have too many instances of both methods having been successfully put in practice: both have been attended with dreadful consequences; but those of Perjury are always more to be feared than those of Assassination, as this only affects life, that both life and reputation too; and tho' by caution we may possibly guard against the former, yet no human prudence can screen itself against a combination of false witnesses. Among many striking instances of the latter kind,

kind, I shall just mention a recent case, in every one's remembrance: it is of the unfortunate Porter, who, on the strength of such evidence, was hanged for a robbery, of which he was afterwards found to be perfectly innocent. The populace, it is true, did justice on one of the villains, who was killed in the pillory; but the poor man's blood still cries for vengeance against the accomplices, who, I am informed, still remain in Newgate.

Mr. Arnold might well call his situation deplorable, thus miserably disappointed in his prospect of temporal assistance, and, which was of infinitely more importance, led on by those, who pretended to conduct him in the direct road to Heaven, to the brink of eternal perdition; and, to crown all, when they saw him starting back at the sight of the hideous precipice, formed against him the blackest conspiracy which jesuitical fraud and malice could contrive. How dreadful must it be to lay at the mercy of a Junto of men, who not only cover the foulest crimes under the specious veil of Religion, but blush not openly to excuse and justify the crimes themselves, with such endless subtilties and enchanting sophistry, as confound the difference between vice and virtue, and leave every one at liberty to pursue the bias of his own inclinations!

With respect to carnal lusts, those deadly enemies, *which war against the soul*, what numberless distinctions have these Casuists found out, to remove every scruple of conscience, and
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to break through the restraints of shame! The maxims they teach on this head, are so licentious, so excessively shocking to modesty and common decency, that it would be almost an unpardonable crime to repeat what they have dared to print and publish. The single instance I have produced in my letter concerning the Reviewer's charge against us, of encouraging lewdness and debauchery, too plainly discovers its horrid tendency. The works of the angelic *Sanchez* alone, one of their most admired Doctors, contain more abominations than were ever known in ancient Sodom. As to Father H—n's detestable amours, it would not be just, I own, to charge the crime of a particular delinquent on the whole body, were there not such irrefragable proofs of their countenancing the practice.

It might be sufficient to observe on this subject, that those, who were in highest repute among them here for their moral qualifications, did not only do their utmost to palliate the enormity of the fact, but to remove all that horror wherewith it is naturally attended. But even this infamous conduct of our English Missionaries is not the principal charge; since it evidently appears from the extract I sent you, that every kind of impurity, whether mental or corporal, is held by the Society as a matter of indifference, or a venial sin at most, especially in a Priest, who may, according to their maxims, indulge the libidinous flame, with very little scruple, in any other manner than that which God and Nature have appointed;
within

within the bounds of lawful Matrimony. I know not what arguments Mr. Arnold's Director, who seems to be a thorough-paced Jesuit, made use of, to lessen his Proselyte's horror to so enormous a crime, but suppose they were such as are to be found in the subtil Casuist just mentioned, and many others of the like stamp, the very mention of which would require almost as much impudence, as that of those who first started them. As prone as mankind are to give a loose to their passions, it is no uncharitable presumption, that there are many species of lewdness, which the world would have been for ever ignorant of, had not these Casuistical Scavengers taken such pains to rake into the filthy ordure, and defiled the imagination, by exposing them to public view.

I cannot inform you, what is become of the chaste Father H—n, or his docile Pupil, but think, his brethren would have acted prudently in sending both abroad, as soon as possible, the former on some new mission, as their custom is in similar cases, and the latter to one of their Seminaries, to be brought up for the service of the Society; for, certain it is, however slender a progress he might make in point of literature, they could not easily find an apter scholar for other employments, nor one better qualified to make an excellent Lay-brother. I was lately informed by a French Gentleman, a Roman Catholic, that, not many years ago, an affair of the same nature with H—n's, happened in the college of *Poitiers*. To prevent farther

ther scandal, it was judged expedient by the Jesuits to send away the salacious Confessor immediately. But where, do you think, they sent him, and upon what errand? To China, in order to propagate the Gospel. Indeed, considering what Gospel they preach there, it must be owned, that such a Gospel is fit to be propagated by such Missionaries *.

You will easily believe, that Mr. Arnold had, for some time past, sufficient reason to regret the change he had made in his religion: but, being now fully convinced of the infinite hazards he ran, by trusting to such Guides, this occasioned him to examine, with more seriousness and attention than ever, the fundamentals of Popery, which he found as repugnant to the Catholic Faith, as destructive to sound Morality. His eyes, in short, were now opened, and the light of Truth broke on him with such force, as happily reconciled him to the church, wherein he had been baptized, and from which he had been so artfully deluded. The Jesuits, however, still frequented his house, and, such was his dread of their malice, that he treated them with the same outward respect as usual, having not yet ventured to make an open profession of his having renounced their communion, tho' they shrewdly suspected it, from many circumstances, particularly, his having, for some time, absented himself from Mass and

* See Pere Norbert's account of their infamous prevarications in that Empire.

Confession. Upon this, they took the alarm; yet still hoping that he was not irrecoverably lost, and, to try perhaps whether it were possible to reclaim their stray'd sheep by ill usage, they set all their engines at work, and did every thing in their power to add to those distresses which they themselves had involved him in.

When these methods failed, their last effort (the last at least which Mr. Arnold takes notice of in his Motives) was to trepan him on board a ship, in order to transport him to some part beyond sea, where he might be so well secured as to give them no farther uneasiness. For this purpose, an order was procured from a foreign Nobleman residing here, to visit one of his Domesticks, whom Mr. Arnold had met in the street a day or two before, but was then sick, as the Messenger pretended, on board a vessel lying at *Iron-Gate*; and, to give the better color to the story, one of the ship's crew attended to conduct him to the appointed place. Mr. Arnold excused himself, in the best manner he could, from complying with this order, and, as soon appeared from the sequel, had no reason to repent of his precaution: for when he enquired of another of the said Nobleman's domesticks, whom he afterwards met accidentally in the street, about the health of his fellow-servant, the man replied, that he never heard of his having been sick, and added at the same time, that the vessel had sailed the very night he was to have visited the pretended Patient, or early the next morning. It is, moreover, to

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be noted, that the whole ship's company were foreigners, and probably the Master, some good Catholic, had been tempted by his zeal, as well as the hopes of a round sum, to concur in the pious design. One thing is beyond dispute, that, had Mr. Arnold been so imprudent as once to have set his foot on board, he might have been privately stowed away, and his mouth so well gagged, that the sharpest Custom-house Officer in London would never have suspected the exportation of such contraband ware.

This last attempt to silence Mr. Arnold, bears so near a resemblance to another of the same kind, mentioned in Mr. Bower's Narrative, which he affirms to have been made on himself, after his escape from the Inquisition of *Macerata*, and arrival in England, that the former serves to confirm the credibility of the latter; which, whether it be fact or not, has been called in question for no other reason that I know of, but its seeming improbability. Notwithstanding which, it is not to be doubted, that such stratagems, to get rid of troublesome persons, when other methods failed, have been frequently practised here, and not seldom proved successful. When measures are properly concerted, and fit instruments employed, the execution is much easier than one would imagine. I could bring several instances of a similar nature, wherein the difficulties, which appeared much greater than in Mr. Arnold's case, have been surmounted. You have heard, I presume, what befel a French Gentleman, who had fled hither,

Hither, on some religious or political account, the particulars of which I cannot now recollect. There had been spies set on him to watch all his motions; and at length certain persons, hired for the purpose, who pretended to be Bailiffs, arrested him in a sham action: as he could not speak a word of our language, they told some persons, who drew near at his crying out, that he was their prisoner for debt; to others, that they were carrying him to a mad-house, by order of his friends. In fine, as none gave themselves any concern about the matter, he was, at convenient intervals, safely conveyed to the sea-side, where a vessel lay ready to receive him, on board which he was put, and never more heard of *.

It may perhaps be wondered at, considering what sort of men Mr. Arnold had to deal with, that, as they had failed in their attempts on his liberty, they did not fall on a more expeditious method of stopping his mouth, that is, by hiring some of the Bravos he speaks of, (and such, it is well known, are not wanting in London) to take away his life. This would have done the business effectually, since a dead

* This fact was so public and notorious, that all the modern Refugees, and particularly a celebrated writer still living, who had grievously offended his Church, by clearing up the character of ours, were in great terror on the occasion. As we were then at peace with the French, how came it that this outrage was not made the subject of national enquiry, and that no resentment was shewn at the rights of Sovereignty and Sanctuary so enormously viol

man, it is certain, can tell no tales. But we find, that those, who are fondest of this short method, do not always put it in practice, for fear of the consequences to themselves; for which reason, we may presume, that the Jesuits, tho' they hold nothing more lawful or meritorious, when their interest requires it, and it can be safely executed, yet, on the present occasion, judged it more consistent with prudence to take another and less hazardous method, which generally answers the same end, and too often much more effectually than the first. It was now indeed of little importance to them, whether Mr. Arnold were dead or living; he had already told the scandalous Tale, and even published his Motives, which so highly reflected on their Order, and it was impossible to recal what he had once divulged. What then, were they to sit down silent under such a load of infamy? No. They have made use of their old expedient, which has, in numberless instances, fully answered the purposes of the Society, where those of Assassination, Perjury, or Kidnapping have failed, that is to say, by not only endeavouring to discredit the author of the story, but to retort the heinous charge on himself. In a word, if they have not murdered his person, they have done their utmost, by employing their never-failing weapons of Lyes, Calumny, and Forgery, to murder his reputation, a thing much dearer to an honest man than life itself: but whether they have done this,

this, more to his or their own disgrace, shall be examined in my next. I am, &c.

L E T T E R XXIV.

S I R,

TH O' nothing can be more precarious than the life or reputation of any man, which Jesuits are resolved to attack, yet, as deep-laid as their schemes are, sometimes it happens, that they themselves fall into the pit they dig for others. This will appear from the following remarks, which are not to be looked upon as merely relating to Mr. Arnold's particular case; since the treatment he has met with, may be the case of thousands, and will serve to set in the most glaring light, the dreadful tendency of Popery and Jesuitism, two of the deadliest enemies to religion and morality, that is, to every thing which concerns the happiness of mankind, both here and hereafter.

Mr. Arnold had scarce published his *Motives*, when the Junto, who had first perverted, then ruined, and afterwards persecuted him, with all the rage and malice of Jesuits, laid their heads together, and drew up a reply to it, with the following title, *A letter to Mr. Arnold, concerning his Motives for renouncing the Popish and re-embracing the Protestant Religion.* This small piece is printed for, and sold by, the *Widow Needham*, in Holborn, at whose shop several

ral other choice performances of the same kind, not easily to be met with at other Booksellers, may be had: The design of it is not only to clear up the character of Father H—n and his associates, and to tarnish that of Mr. Arnold, but, at the same time, to inform us, what extraordinary care the Church of Rome takes of her children, with regard to purity of life and manners. One thing, however, seems to be out of dispute, to wit, that, whatever is asserted by Mr. Arnold, which has no connection with the abominable affair of his Apprentice, (and certain it is, that he mentions several things as indubitable facts, of no small consequence to the Public) ought to be looked upon as tacitly granted by the Party, since they offer nothing in its confutation; and indeed such an attempt would only redound to their farther confusion. In examining the three articles above-mentioned, besides my own reflections, I shall intersperse those of a very judicious and learned Gentleman, who is perfectly acquainted with the history of Mr. Arnold's life, and particularly with the whole circumstances of the affair, which occasioned the publication of his Motives. The remarks of this Gentleman are so spirited and striking, that they will be easily distinguished from mine, though both have equal truth for their foundation.

As not only the personal character of some Jesuits here, but that of the whole Society, was so deeply affected by Mr. Arnold's divulging the infernal intrigue of their sanctified Brother H—n,

He, in order to prepossess the world with an unfavorable opinion of the Reporter, as if he had changed his Religion, without any reasonable motive, the Letter-writer takes notice in the first place, "that the Public had reason to expect from one, who had tried the merits of the cause, on both sides of the question, that some arguments would have been offered against the truth of the *Catholic* Religion, and others in favor of the *Protestant* ; but as he produces neither, that his motives for renouncing the former, and re-embracing the latter, were not motives of conviction, but of resentment, on account of certain disappointments."

Now supposing this to be the real state of the case, what will Popery gain, or Protestantism lose by it? The one, I apprehend, will have as little cause to triumph, as the other to hang down its head, whether Mr. Arnold's motives were good or bad, or whether he had any motives at all. But the Jesuits, according to their wonted custom, have grossly misrepresented the matter; since it appears from his own account, to which they refer us, that, whether he knew how to confute the errors of the former, or to defend the truths of the latter, he had sufficient inducements to act as he did. It was not his province nor design to enter into a formal discussion of the arguments urged on both sides; neither indeed was there any necessity of telling the world, what Popery is, which so many of our Divines have already done, to its utter confusion. But as a true spec-

simen of the secret villainies of the emissaries of Rome, who swarm in this kingdom, was a thing hitherto unattempted by any writer, he was prevailed upon, by the entreaties of his Friends, to offer himself to the Public, as an humble instrument to open their eyes, and to give them a fair opportunity of beholding the things which make for their civil and religious peace. He is no stranger, as the Jesuits well know, either to them or their principles, and since they force him to speak out, he solemnly declares, that his only motive for leaving their Church, was, because he had been cheated into it, and found it, on looking about him, to be quite the reverse, in every respect, of what they had represented it. In short, he does not pretend to set up for a disputant, nor to be versed in points of controversy, but only to mention plain matters of fact, which all the Jesuitical Sophistry in the world can never invalidate. He simply informs us, by what kind of artifices he had been deluded, and ingenuously acknowledges, that, besides the principal motive which induced him to embrace their Religion, *viz.* the spiritual benefits he expected from *Confession and Absolution*, he had also some prospect of advancing his worldly interest, from the hopes those Hypocrites and their adherents had raised in him by their magnificent promises. As he found himself so miserably disappointed in both, this naturally produced serious reflections on the rash step he had taken, and occasioned his escape from the hideous precipice, which now began

began to appear in all its horrors. Whether his motives therefore were at first sufficient, absolutely to justify the leaving his new Church, it is to be presumed, that, by this time, he has learned so much of the doctrines of the Gospel, as to have more than sufficient to retain him in his old one. In a word, since he does not offer to give us, in his Narrative, (which, I am fully assured, he had no other view in publishing, than to serve the cause of Truth and Virtue) any more than a plain detail of facts, the sole point is, whether these facts, which conduced to his happy deliverance from the snares of Popery, be true or false? for, as to what Papists are eternally bawling out, about their Catholic Church, 'tis nothing at all to the purpose.

Before I enter on the foul affair, the divulging of which has alarmed these shameless Impostors, much more than the enormity of the thing itself, let me briefly touch on a passage or two in the Reply, relating to the Society and their Religion.

“ I do not, says their Speaker, directing his words to Mr. Arnold, think it worth the pains, to make any remarks on what you tell us, of contrivances and deep plots laid by the Jesuits, to get you first to their Church, and then to their Order. They would, no doubt, have been overjoyed to acquire to themselves the possession of such a treasure.”

Mr. Arnold does indeed charge the Jesuits with having laid such plots to entrap him, and till they

they disprove what he says on this subject, by something more than a sneer, which is all they offer in its confutation, the thing will be taken for granted. That they laid many plots to make him a Papist, is an incontestable fact; and that they took the same pains to make him a Jesuit, is no less certain, especially after some of them had been his Patients, and experienced his abilities as a Surgeon, tho' we are not informed, of what kind of ailments he cured them. It is not supposed, that they intended to make a Professed Jesuit of him, for which neither his head nor his heart were properly qualified. He had too little cunning, and too much honesty, ever to arrive at such an honor; but might he not have been a Lay-brother, and proved very useful to the Society, in quality of a good Surgeon, as he is allowed to be by every one that knows him? The gravest Jesuits sometimes stand in need of Surgeons, as well as other people; and there were more reasons than one for soliciting, with so much earnestness as they did, this particular Surgeon to enter among them.

Since these honest Gentlemen are talking of Plots, with so much pleasantry, is it not somewhat strange, that, as they laugh at those which Mr. Arnold charges them with having laid against his own person, so they do not allow some jest on others he charges them with of a more interesting nature, to wit, against the Government? But these, it seems, are not thought worthy of the slightest notice, tho' all our

our histories are full of them. Perhaps it was judged too tender a point to touch on; for even Jesuits themselves, I presume, will scarce have the front to pretend, that, it was for their Loyalty, so many penal laws were made against them here; or that the whole Society was banished from Venice, France, and Portugal, for preaching up obedience and dutiful behaviour to Princes. The truth is, treasonable plots and conspiracies are so natural to this sort of men, that few can be named in Europe, to say nothing of remoter parts, wherein they have not been concerned. This is so universally acknowledged, that 'tis scarce possible to mention a Jesuit, without thinking of a Plot.

In another part of the Reply, we meet with the following expostulation directed to Mr. Arnold: "Is it thus that you intend to convince the world of the motives of your conversion from *uncharitable* Popery? This, I presume, is an earnest of what we are to expect from you for the future, now you have taken up the *benevolent*, the *forgiving* temper of Protestantism."

You will, no doubt, observe, that the words, which are put in Italics, to render them more conspicuous, are here applied ironically, as if benevolence, charity, and tenderness were the distinguishing characteristics of Popery, and a malevolent, implacable, blood-thirsty spirit, that of Protestants. On both these heads, a very few words may suffice. With regard to the former, all the world knows what its charitable principle

principle is, to wit, that every soul, out of the pale of their Church, is eternally damned; and as to its extensive mercy and tenderness in practice, I have already given you a small specimen. Even the stale sophistical argument, inserted towards the close of the Reply, as one of the principal motives, which ought to have weighed with Mr. Arnold, above all other considerations, is a fresh proof of the mild and benevolent spirit of Popery. Because we allow the possibility of their salvation, and they absolutely deny that of ours, this excess of Charity, on our side, is artfully turned against us, and, according to the Popish Creed, only serves to condemn us, out of our own mouths, and to shew the desperate state we are in. With regard to Protestantism, it will be sufficient just to intimate, that 'tis no great sign of its malevolent, unforgiving temper, in treating Papists in general with such extraordinary lenity as it does, notwithstanding their insolence; and especially in suffering such men as this very Letter-writer and his associates, not only to remain among us, but to take such liberties as they do with impunity; since, they cannot be insensible, that *Jesuits*, above all other Popish Priests, stand proscribed by our laws, as the deadliest enemies to their country and its happy constitution.

In a postscript to the Reply, a Letter is inserted, said to have been wrote by Mr. Arnold to a certain Female Linen-draper; the original of which, we are told, may be seen at the *zealous Widow Needham's*. The intent of publishing

ing this Letter, is, to acquaint the world, that the Writer had embraced Popery from self-interested motives. As this point is of very little consequence, few persons, I believe, will think it worth their while to go to the Widow's to satisfy their curiosity; since it appears, that, whatever reasons Mr. Arnold had for embracing Popery, he had infinitely stronger ones for renouncing it. However, it ought to be noted by the way, that this very Letter, even as it stands moulded into its present form by some Popish hand, may well bear a more favorable construction, especially when the Public is informed, that this same Female Linen-drapeer, as well as her whole Family, being most zealous Catholics, and far more solicitous to promote the cause of Popery than to vend their Linen, had been set up in this business, and were supported by the Popish Party, in order to assist in gaining Profelytes, for which, it seems, they had more than ordinary talents; moreover, that one of this woman's daughters, who had been educated a Protestant, was sent abroad, at the expence of the said Party, to be brought up in a Nunnery *, where she was so well converted herself, as, on her return home, to be very instrumental in converting others; that it was at the instigation of these Gentry, who had been set on by their Priests, that Mr. Arnold, to whom they professed the highest friendship, was persuaded to go to Paris, and, on his re-

* See Letter XXXII.

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turn, to remove his dwelling, contrary to his own interest and inclination, to that part of the Town where they resided, on the strength of the mighty promises they made him, of procuring several valuable customers among the Faithful. Since his livelihood therefore depended on taking this step, could any thing be more natural or reasonable, than to desire to know, on what foundation these promises were built, that he might not lose a certainty for an uncertainty? This is the purport of that letter, which is now so basely exposed; for, as to Mr. Arnold's Religion, this point had been already settled, as will appear from other preceding letters sent to the same Female Missionary; but all these are carefully concealed, with the same malicious intent as the other is now exposed. I have dwelt more minutely on this particular than the subject may seem to deserve, as it shews the great charity of Papists, with whom it is a constant rule to give out, that no one ever leaves their Church, on conviction, but always on temporal motives.

Having settled these preliminaries, my next shall be wholly dedicated to Father H—n and his worthy Associates, whose pardon I crave for having made them wait so long, and assure their Reverences, that I shall endeavour to do them all the justice their case will admit of. I am, &c.

L E T.

L E T T E R XXV.

S I R,

I Shall now come to the main charge, which has so grievously scandalized our pious Missionaries. But before we condemn their conduct, let us hear what they offer in their own vindication, and to invalidate Mr. Arnold's evidence. " It appears, (say the Jesuits, always speaking in the first person) that two of the Priests had been applied to, in Confession, by yourself, *which, of course, must make them very reserved about your character*; the other, against whom your wrath seems to burn with greatest indignation, had been applied to, by your Apprentice. Now it ought to be noted, that it is the duty of a *Confessarius* to give his Penitent certain rules for his conduct, which, besides their being disagreeable to flesh and blood, may possibly happen to *cross the inclinations*, and provoke the resentment of a *third person*, who may be so wicked as to utter his revenge, by slander or other means. In such cases as these, the circumstances of a *Confessarius* are very hard; for he may not desist repeating the same good advice, so long as the state of his Penitent requires it; neither must he clear himself of the slander, *by laying open the scene of iniquity, which has been the original occasion of it; because, whatever knowledge he has acquired by his Penitent's*

tent's confession, he is bound to keep inviolably secret, tho' his reputation or life be at stake."

Before I bring this astonishing Anecdote to the test, it may not be amiss just to take notice, of what dangerous consequence, this Popish Principle of keeping whatever is revealed in Confession, as an inviolable secret; may be, not only to private Persons, but even to whole Nations. From this very principle it was, that the horrid combinations of the *Gun-powder Plot* were so religiously concealed; that, had not the hand of Providence interposed in an extraordinary manner, the King and Parliament had perished at one blow. However; the seal of Confession, as sacred a thing as it is with these scrupulous Gentlemen, may, it seems, be broken, when a turn is to be served. For tho' Confessors may not discover what is thus revealed to them, in an open Court, yet there is good reason to believe, that they make it very serviceable to their own ends, by telling it to one another; and becoming, by this means, masters of every man's secrets; are the better enabled to carry on their intrigues; nay more, that, on some occasions, they actually give such public intimations of their discoveries this way, that any one may know the secret, as well as themselves. You can scarce desire a more flagrant proof of this than the instance now before us, wherein these very Confessors, who talk so much of inviolable secrecy, lay open the dark scene of iniquity, in order to clear up their own character, tho' it may blast for ever that of
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a third person. For, I think, the passage above-quoted, intimates plainly enough, that the Apprentice did not reveal to his Master the abominable practices of his Director, but to his Director those of his Master; and consequently that the Accuser himself stands charged with the crime he imputes to another. This secret, I say, is now divulged by them, notwithstanding it appears from their own account, that the knowledge of it was acquired in confession. The same thing is afterwards repeated, in terms so explicit, that their meaning cannot possibly be mistaken; nay, 'tis farther insinuated, that the Master, not content with having perpetrated the horrid crime himself, was such a monster as to compel his Apprentice to lay it to the innocent Director's charge.

“How, says the advocate of this Holy Man, came you to the knowledge of this abominable affair? Why, *with repeated entreaties and commands*, you prevailed on your Apprentice to tell you so. For once, Sir, I will take your word. Yet I must beg leave to observe, that there are two material points necessary to be cleared up, without which his evidence ought not to be admitted. In the first place, did he acknowledge this *freely*, without compulsion, or other undue influence, to make him deviate from the truth? Secondly, what is his moral character? Is it such as may justly entitle him to gain belief, in a matter of such importance? All that you say, relating to the first point, is, that you prevailed on him by entreaties and commands;

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but how these commands were *enforced* you tell us not. An Apprentice is much in the power of a designing, over-bearing Master : *by severe usage, and threats of worse, he may be compelled to deviate from the truth, especially when, without such deviation, he sees no prospect of relief.* I might insist on your making it out, that this was not the case ; and I have my *particular reasons* for it."

Tho' something very mysterious seems to be couched under the particular reasons here hinted at, it may be easily perceived, what is intended by them, and that the secret, supposing it to have any foundation, has transpired from the Confessional. But whatever be meant by all these dark inuendos, it is clear enough upon the whole, that, tho' any Master, of common honesty, may well be supposed capable of treating his Apprentice with severity, in order to put a stop to the infernal commerce he was carrying on with another ; it exceeds the bounds of all credibility to suppose, that any one living should be so infatuated, as to treat him in this manner, were he conscious to himself of having held the same kind of commerce with him. This single circumstance, I apprehend, sufficiently acquits Mr. Arnold of the least suspicion of guilt, with regard to the latter charge ; and as to the former, supposing he used any violent means to compel his Apprentice to raise a false accusation against another, with what face can the Jesuits pretend, that so unjustly treated, saw no prospect of relief ;

lief; when it was so notorious, that he had not only his own Director, but even B——e, the *Nuncio*, and Lady W—— herself, to make his complaints to? Besides a certain prospect of relief from every one of these quarters, I may venture to affirm, that the most indifferent persons, on hearing such a tale from a poor innocent country boy, would naturally take the injured sufferer's part, and unite their endeavours to expose the aggressor.

As these captious Gentlemen so pertly demand, how Mr. Arnold came to the knowledge of this filthy affair, 'tis somewhat surprising, that they did not also demand, how he came to ask his apprentice any question at all. This material circumstance, which is so carefully passed over by them, Mr. Arnold has accounted for, in a very simple and rational manner. The boy, it seems, on returning home, after the first perpetration of the crime, from his pious Director's Lodgings, where he had been either to make his *Confession*, or to learn his *Catechism*, not only expressed, in his countenance, that uneasiness and dejection of mind, which young Sinners, far inferior to the present, are generally affected with, but even complained of the bodily disorder resulting from the unnatural violence he had suffered. The Master, observing so strange an alteration in him, was prompted by curiosity as well as humanity, to enquire into the cause, which, (tho' shame and fear concealed it for a while) was, by his repeated entreaties and commands, at length discovered.

Mr. Arnold was so far from having any suspicion, or the least idea of a crime, which never entered into an honest mind, that he would have been satisfied with any other story the boy had thought proper to tell him; nor can any reason be assigned, why the latter expressed more shame on this occasion than he did afterwards, but that he was not yet totally abandoned.

The Jesuits, like drowning men, who catch at the smallest twig to save themselves, have artfully inferred from the word, *Commands*, which Mr. Arnold makes use of, that the boy did not confess freely, and consequently was compelled to it, by undue means. Now tho' it can scarce be supposed, that even a Man, not lost to shame, and much less one of so tender an age, would immediately confess so abominable a crime, which Nature itself, corrupt as it is, shudders at the very thought of; yet it evidently appears, that the confession, though made with reluctance, was a voluntary act, and not extorted by any other influence than what every Master ought and has a right to make use of, in cases of much less ruinous consequence than the present. Mr. Arnold, it is true, did afterwards treat his Apprentice with severity; but this was not to discover the truth, which he knew already too well, nor to make him deviate from it, but to chastise the wicked attempts on himself, which the abandoned Miscreant of a Director had instructed the boy to make, in order to screen his own guilt.

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Having thus cleared up the first material point, as far as the nature of the case will admit, and indeed as far as can be reasonably expected, where no legal proof appears on either side, let us proceed to the Boy's moral character, "for which, says the advocate of this goodly Director, I appeal to yourself. You represent him as being audaciously and abandonedly wicked. You think him capable of being suborned to swear your life away. Excuse me, Sir, if I cannot help telling you, that there appears something *very suspicious* in these expressions."

We have here another inuendo, which amounts to little less than a downright accusation. This may serve to confirm the truth of my former remark, how apt the Jesuits are to catch at every word they can make the least handle of, and with what dexterity they turn their antagonist's weapons against himself. The Boy's moral character is allowed to be a very bad one; but is this any advantage to that of H—n? On the contrary, may it not be replied, that the amazing depravity of the former was entirely owing to the precepts and example of the latter; and that the Boy is not charged with being audaciously and abandonedly wicked, till after the repeated lessons of his Spiritual Director? It appears that this holy man, among other artifices to eradicate from the mind of his Pupil that sense of shame and remorse he at first expressed, had promised to protect him against all opposition, to give him fine cloaths,

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a watch, &c. upon which encouragement, the boy grew totally regardless of his Master's remonstrances and corrections: the whole family were perpetually complaining, that his behaviour was so disorderly and impudent, as to be past all bearing. To insist therefore, that the veracity of the charge depends on his moral character, and because he grew so hardened in vice, that the whole charge ought to be looked upon as groundless, is just saying of nothing: since every one knows, that such works of darkness can scarce ever be brought to light, but by the confession of one of the parties concerned; and tho' the Accuser, in these cases, is often as infamous as the Accused, yet the Law admits his evidence, as the only means of bringing such villainies to justice.

To bring the point to a short issue; it is acknowledged by the Jesuits themselves, that the Apprentice did once accuse his spiritual Director, in the manner represented by Mr. Arnold; and how he was induced to make so open a confession of the hellish intrigue, has been sufficiently accounted for. If he now tells a different story, there is infinitely more reason to suspect undue influence from such an Instructor and his Accomplices, to make him deviate from the truth, than in the former case. He has been long enough in their hands to have learned his lesson thoroughly. They have made him so entirely their own, as to be in no apprehension of danger from him; and, as to the Accuser, they have Perjury and Subornation in store,

store, which with them are deemed very lawful expedients to silence any one who has brought a slur on the Society. How pleasant is it to hear Jesuits declaiming so pathetically about Christian Charity and Justice, when their doctrine on these heads is so well known!

There is one remarkable circumstance, relating to this affair, which ought not to be omitted, as it may serve to throw some light on the present subject, and to shew what sort of people Mr. Arnold was got among. The boy, when he first took him apprentice, was represented by the Junto, as a poor, artless, innocent creature, just brought up out of the country; but his new Master soon discovered, to his great astonishment, that he had lived, for a considerable time, in a place of ill fame in Town, which those who recommended him, were no strangers to, but had their *particular reasons*, no doubt, for keeping it a profound secret; tho' now it has been judged expedient to own it, for which, as will soon appear from the sequel, they had their *particular* reasons also. It will scarce be doubted, that such a place conduced not a little to corrupt the morals of a boy, who, as I have heard from several persons who knew him, had naturally a larger stock of impudence than usual to one of his age. Certain it is, that, had Mr. Arnold been apprized of the character of the people, from whose house he was so clandestinely removed, and which Lady W—, no less than her Priests, was well acquainted with, he would not have

taken him on any account. In short, he was extremely ill used in this affair by the whole party, from the very beginning; and tho', after his discovery of H—n's abominable intrigue, and the wicked plot against himself, he was too conscious of his own innocence, to apprehend any thing from the Boy alone; yet considering the Instructor who had so much influence over him, together with the infamous behaviour of his own Director, and that of another reputed Saint of the same Order, he had sufficient reason to dread every thing. You cannot, I presume, have forgot a late instance of a false accusation of this nature, which, from every circumstance, appears to have been a villainous combination of the emissaries of Rome against an innocent person, who had made it his business to expose their Religion.

You may judge, from what has been said, how little the two material points, so much insisted on, invalidate the charge brought against Father H—n, over whose conduct his brethren now endeavour to throw such a veil of sanctity. But that this virtuous Director may have no room to complain of our having omitted any thing which has been offered in his defence, I shall proceed, in my next, to the examination of certain facts, which, in the opinion of his Apologists, totally disperse the black cloud, which has so long hung over him. I am, &c.

L E T.

L E T T E R XXVI.

S I R,

HAVING given my sentiments, in the preceding letter, on the two *material* points, and shewn their insignificancy, let us proceed to facts, which perhaps may set the conduct of H—n in a more favorable light. “ You represent him, says his Advocate, as an artful Hypocrite, who had the address to conceal, under the cloak of sanctity, the greatest wickedness, *for many years together.*” ’Tis here to be noted, by the way, that these last words in Italics, the design of which is to shew the improbability of any man, tho’ ever so crafty, being able to conceal his vices for so long a space of time, are artfully foisted in ; for, as to Mr. Arnold’s account, it does not mention, whether his hypocrisy, as to this particular, had been of long or short duration. But to come to his irreproachable character. “ This Priest, continues the Apologist, has been, and still is, intimately conversant with men of *great sagacity and strict virtue*, who have been daily eye-witnesses of his conduct, through a series of years, without ever detecting, or even suspecting him of any immorality. Besides, even at the time, when, as you pretend, he perpetrated those abominations, that is, whenever your apprentice went to him for instruction or confession, the very circumstance of the place they

they were in, is sufficient to exclude all suspicion of iniquity. For, upon enquiry, I find, that it was always in a Chamber, the door of which was never locked, where persons were often passing by, and every one at liberty to enter it, if they pleased. Surely H—n, whom you have complimented with so consummate a degree of craft, must have been out of his senses, to have thought of committing such works of darkness, in such an open place. H—n has therefore an undoubted right to remain in possession of the character he has acquired, and so long maintained.”

Whatever vulgar Protestants, who know nothing of the nature of auricular Confession and the tricks of Confessors; may think of this apology, there are few Papists, I am convinced, who will not look on it as a very sorry one. And pray, Sir, who are these Gentlemen of such great sagacity and strict virtue, who had been so long eye-witnesses of good Father H—n’s conduct? Either those of his own cloth, or such as were wholly under their influence; neither of whom, it is certain, would divulge any thing which might bring a slur on the Lord’s anointed. Is it not an established maxim with the Jesuits; whose honor is so nearly connected with that of this holy man, to make no distinction between a false accuser, and one who lays real crimes to their charge, which are not publicly known? In both cases, the effects of their vengeance are the same. ’Tis often fatal to have it in one’s power to di-
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vulge any of their secrets. Can it be supposed, that men of such principles would be so simple, as to expose one of their own party, notwithstanding the clearest proofs of his guilt? He that can believe this, must know very little of Jesuitism.

But not to dwell on points of doctrine, I appeal, says the Apologist, to facts. Surely a Chamber, with the door never locked, people continually passing by it, and the liberty of every one entering that pleased, are circumstances that plead very strongly in H—n's favor. Some perhaps may think so; but every one of the least discernment, I am afraid, will be of a different opinion. For my own part, allowing every one of these facts to be indisputable, yet such kind of proof appears to me too futile to merit the least attention. The point in question, is not about the sanity of H—n's head, but that of his heart. How easy is it for a crafty hypocrite, who meets with a suitable object, to find a convenient time and place, to gratify his depraved inclinations! But the truth is, notwithstanding the Apologist pretends to have made so strict an enquiry into those circumstances, which, according to him, exclude all suspicion of iniquity, he cannot but know, if he knows any thing of H—n or his apartments, that nothing could be more conveniently situated than his *Confessional Chamber*, to make what use of it he pleased. The case, in short, stands thus: The whole House is rented by *Ch-ncl-r*, the Titular Bishop, and occupied as follow-

The ground floor has a certain Widow in it, who keeps up the appearance of a shop, in order to prevent suspicions in the neighbourhood, and to make them believe, that those who frequent her shop, come thither purely to purchase books, and not to consult with Popish Priests. The first Floor is occupied by none but his Lordship, the second by none but Father H—n; who are, or were at least till very lately, all the people dwelling in that House. What passengers then could be passing by H—n's chamber, up two pair of stairs, in an house so circumstanced, except such as the inhabitants of the house pleased? Moreover, I am assured by several persons, who have confessed in the same chamber, and did not suspect the reason of my enquiry, that the Confessor always shut, and even locked the door, as customary on these occasions, to prevent interruptions, and that no one might hear or see what passed within. Surely, I need not inform these Spiritual Directors, that, when a business, which requires such *invulnerable secrecy*, is going forward, two Penitents are never admitted at the same time.

I readily agree with the Apologist, that every man has an undoubted right to remain in possession of the character he has acquired; but I think, it ought to be observed, that, as amiable as H—n's character is now represented, there is sufficient reason to believe, that he would not be sorry to have got rid of it, long before his last abominable intrigue was divulged. For,

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if his life had been so irreproachable, as his brethren now pretend, what could have induced *Cb-ndl-r*, his Superior, to chastise him for certain misdemeanors he had been found guilty of, and to tell him plainly, he was unfit for a Confessor? I cannot learn, of what nature these misdemeanors were, but may venture to affirm, he was not thus chastised, and so severely reprehended, either on account of his great sagacity, or strict virtue. But the Catholic Cause, it seems, now requires, that he should appear a Saint in public, whatever his private character may have been, which those, who are so intimately acquainted with him, can be no strangers to.

To obviate the objection of such honest-minded Christians of every denomination, who may think it incredible, that any man, who has taken on him the direction of souls, should be capable of acting in so infamous a manner as H—n is affirmed to have done, on account of its aggravating circumstances, and the horrid profanation of Religion; it may be necessary to inform them, that the crime, charged on him, is not so very strange and novel a thing, as Papists endeavour to insinuate. There is, I remember, a chapter in Limborch's History of the Inquisition, which treats of *Soliciting Confessors*, that is, of such, who, having either discovered, in confession, the frailties of their Penitents, or from their own vicious inclinations, tempt them to the commission of the same sins, and often to more enormous ones than

than those whereof they had accused themselves. The very case of Father H—n is supposed, in the Papal Bulls there mentioned, to be no unfrequent practice with Spiritual Directors. A famous Casuist *, commenting on these Bulls, distinguishes between complete and incomplete Solicitation. He enumerates six cases of the latter sort, one of which is that of a Priest, who, after having confessed and absolved a Boy, immediately carries him to his chamber, and there solicits him to the unnatural sin we have been speaking of ; which, in these circumstances, is represented as less criminal than if the Boy had been solicited in the act of Sacramental Confession. Perhaps Father H—n may comfort himself with this jesuitical distinction ; but none, I believe, whose hearts are not excessively corrupted, can perceive any difference in the two cases, since the wicked intention is the same, and Religion equally abused in both.

It is added, as a farther proof of H—n's unspotted purity in this particular, " that many other Youths had been entrusted to his direction, nay, *even the very Apprentice*, who has occasioned so much noise, *long before Mr. Arnold took him*, without the least suspicion of his propensity to the crime now charged on him." How well does this passage confirm an old remark which has been often made on the Jesuits, to wit, that, even when they speak truth,

* Soufa, Lib. i. c. 34. § 36.

'tis always with some sinister design ! Their telling us now, that a Boy, whom they at first reported to have been just brought up out of the country, had been long in town, and under H—n's direction, appears to be owing to the same honest motive, as the lye they told Mr. Arnold. For once we will suppose this man to have been really so virtuous, or at least so cautious; as to have given no suspicion of his conduct, during the previous direction of that boy; but how does this clear it up, with respect to the time of the same boy's apprenticeship, which is the subject of our present enquiry? As no man is equally wicked at all times, nor always equally propense to the same crime, it might possibly have so happened, that, in the former period, inclination as well as opportunity were wanting : in the latter, both concurred, and were both indulged to the full, if any faith is due to Mr. Arnold's narrative, which carries with it as evident marks of its veracity, as that of his antagonists does of its falshood. I shall say no more on this head, than that it may be gathered from some intimations in the former, which have been since sufficiently confirmed, that the other Youths above-mentioned, who were committed to the same pious Director's care, had been so well taught by him, as to fall little short (some of them at least) of our hopeful Apprentice.

Perhaps you may think, the Jesuits have produced their whole evidence; but the strongest, I assure you, is yet to come: however,
before

before we examine its validity, let us hear what they say about Mr. Arnold's conduct, after he had discovered the secret, which indeed, were it exactly as they represent it, must have a very odd appearance. "I shall now, says their Speaker, take the liberty of bringing the point home to your own conduct, in this pretended mystery of iniquity. If you were really persuaded that H—n taught your apprentice the practice of such enormous crimes, or indeed of any crime at all, let me ask you, why you did not immediately prevent his ever returning to the same Director again? You say, you did attempt it, but was opposed by Lady W—. Perhaps you did attempt it, and might have your *private reasons* for so doing; but, had your reasons been the same as you now pretend, if I would judge well of you, I must suppose, that you would have surmounted that opposition. You might and ought to have done it. Nothing can justify your *connivance*. Now I am well informed, you sent the Youth to the same H—n for spiritual advice, for *three years* after the pretended discovery."

It should seem that this Paragraph was intended, not so much to acquit H—n, as to involve the Accuser in his guilt; but whatever its design may be, 'tis the Jesuit's business to clear up the character of the former, and mine that of the latter. Whether Mr. Arnold connived at his apprentice's disorderly behaviour, or did not do every thing, which a man in his situation could do, to put a stop to it, and to
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Save him from ruin, may be judged from his own narrative, which, it cannot be reasonably presumed, he would ever have published, had he been conscious, that it lay in the power of his enemies, and such enemies as Popish Priests and Jesuits, to make good their present charge. It cannot be denied, that he did actually apply, not only to Lady W—, but to his own Director, as well as to another; and it plainly appears, that, from every one of these quarters, he met with great opposition. This, we are told, might have been surmounted. But who is it that tells us so? The very men, who did their utmost that it should not be surmounted, and united their endeavours to frustrate his attempts. The *private reasons* they had for acting in this strange manner, are now public enough. They knew that he was acquainted with the horrid secret, and might make what use of it he pleased, and, (which still more alarmed them) that the abominable intrigue had not only got vent, but perhaps their own wicked palliations of it. It was therefore judged absolutely necessary to guard against contingencies, in case he should make the thing more public, which there was too much reason to fear he would. In this exigency, many schemes were proposed, but none thought so proper to stop his mouth, as to render him an accomplice in the crime, or, when they had no hopes of succeeding this way, to retort the charge on him. The former expedient would, no doubt, have proved most agreeable to them, since, by
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this means, the affair would have been buried in oblivion ; but as the latter was now the only remedy, they were not without hopes, that their Accuser might be intimidated, were it only from a sense of shame, from attempting to clear himself of so odious an aspersions, which carries with it such infamy, that few persons, tho' ever so innocent, are willing to have their names so much as mentioned on these occasions.

From hence it appears, how little reason the Jesuits have to demand, why Mr. Arnold did not prevent his apprentice from ever returning to the same Director again. The answer to this question is very plain. In spiritual matters, he had no power over his apprentice ; he could do no more than he did, that is, by telling the story to his own Director, whom he judged the fittest person to apply to, in this case, as being a spiritual man himself, and intimate with the spiritual Delinquent. It would have been the easiest thing in the world for this man to have put a stop to such vile practices, without making the least noise, agreeable to the intention of the Complainant ; but as he did not, application was made to Lady W—, who consented, tho' with reluctance, to the boy's removal. When things stood thus, could any thing be more amazing than that H—n himself should solicit this same Lady to get the boy back again ? Would any man living, who had not some dark design in view, have taken such a step, when he knew that such a crime had been

been laid to his charge? What odds could it be to him, whether the boy remained under his direction, or that of any other Priest; since the only point was to bring him up in their Catholic faith? One would think, he should, in common prudence, have been the last man on earth to desire the management of this particular boy, were it only out of a regard to his own reputation. But when he had gained his ends, and continued the same detestable commerce, whom could Mr. Arnold apply to? Not to Lady W—; for she was now gone to France. He had none to make his complaint to, but Directors, and such Directors as would hear nothing of the boy's second removal from H—n; and indeed the affair was of such a nature, and the opposition so strong on every side, that he found himself terribly embarrassed. Every circumstance carried with it such a glaring appearance, not only of *connivance*, but of *combination*, in the whole party, that he must have lost the use of his reason not to apprehend some very foul play carrying on. Indeed it cannot be doubted by any one of the least reflection, that all these strange proceedings, which, at first view, seem so unaccountable, had no other end but that, in case the Master should grow too clamorous, an handle might be made of his apprentice's having continued so long under the same Director, after the discovery of the abominable intrigue; and this, we find, the event has fully verified.

It may still be objected, that, when Mr. Arnold found what was plotting against him, and saw such a snare laid in his way, he ought not to have remained a single moment in so dangerous a situation. But this objection will lose all its force, when we consider, that the snare was laid by those, to whom he communicated his grievances, both in and out of confession, who, instead of assisting him to break through it, employed their whole jesuitical artifice, to prevent his escape. Moreover, it ought to be recollected, that he lay at the mercy of a set of men, who, having reduced him to the most distressful circumstances, had a particular view in keeping him so, that he might enter more readily into their measures. If to this we add, that his present business, as well as future expectations, depended on the Catholic Party; that he was still a professed Catholic himself, and perhaps somewhat scrupulous of bringing a reproach on his new Religion; that he could not immediately discharge his apprenticeship, without alleging the true cause, which must have exposed the infamous Director, and consequently brought on himself the vengeance of his Brethren, whose implacable malice he had such flagrant proofs of, in other cases, and so much greater cause to dread in this; when all these reasons, with many more which might be added, are weighed, it may be presumed, that a wiser man than Mr. Arnold, would, in his situation, have been extremely at a loss how to proceed.

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Even after he was inflexibly determined to get rid of this profligate apprentice, and had expressed his resentment so warmly and openly, that the Directors had no reason to doubt his being in earnest, still he met with fresh difficulties and embarrassments from those who had promised to procure another Master for the boy. When he found they were only trifling with him, that their design was to spin out the time, as long as possible, and to force him, as it were, to remain with such a nuisance in his house, he lost all patience, and threatened to apply to justice. He even wrote a very sharp letter to Squire B—e, the Nuncio, giving him to understand, that he had advised with an Attorney of his acquaintance in the city, and would seek his remedy, by course of Law, if the boy was not instantly taken away. This produced the desired effect. Let the Jesuits therefore assert as confidently as they please, and bring an hundred Knights of the Post to swear to it, that Mr. Arnold sent this boy to the same Director, for spiritual advice, for three years after the discovery; the Public is too well apprized of their conduct, as well as his, to pay the least regard to such testimonies; since it evidently appears, that he never after consented to the boy's going near that abandoned Wretch, except only when he was to get entirely rid of him, that is, when he made, as I observed before, the inadvertent promise to their Agent, which he immediately retracted, on reflecting, that this was a fresh share laid

for him. In fine, every part of his conduct during the whole interval, that is, from the first discovery, to the moment he turned the boy out of his house, shews the integrity of his own heart, as plainly as it does the blackness of theirs.

To prove that what they assert on this head, with respect to Mr. Arnold's connivance, is a most impudent calumny, it will be sufficient to mention the exact time the boy lived with him: he was bound apprentice, the 30th of May, 1754, and discharged, the 4th of June, 1757; which makes three years and four days. For some considerable time after his apprenticeship Mr. Arnold was utterly ignorant of the criminal commerce between him and H—n; so soon as he discovered it, he used all possible diligence to get the boy removed from him, which was, with some difficulty, effected; how long their separation lasted, he cannot justly say, but is very sure, it was so long as the wicked Director would suffer the boy to stay away from him: from Easter, 1756, to the instant of his discharge, he did his utmost endeavours to prevent their coming together, wherein he succeeded, especially for the latter part of the time, tho' he has too much reason to fear, they had several private meetings which he knows nothing of. All this will bring the three years within a very narrow compass. The Public, in short, must be convinced, upon the whole, that, as no man could have expressed more anxiety, nor taken greater pains than Mr. Arnold did, to
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put a stop to such enormous wickedness, so none were more indefatigable than the Jesuits to encourage the practice of it; and that every subsequent perpetration of the crime is to be charged to the hellish artifices of these Spiritual Directors, who frustrated his honest intentions, and thus infamously prostituted the sacred name of Religion to such vile purposes.

How far the evidence hitherto produced, has cleared up the character of H—n and his associates, must be left to the impartial reader. But the Junto, it seems, have other kind of vouchers, which perhaps will stop Mr. Arnold's mouth for ever: these shall be fairly examined in my next, and then let every one judge as he pleases. I do not intend to say any thing more on the present subject, unless the Jesuits insist on farther explanations, and am, &c.

L E T T E R XXVII.

S I R,

BESIDES the many dark inuendos and sly sarcasms, already taken notice of, which are thrown out by H—n's advocates, to render Mr. Arnold's conduct liable to censure, they have taken a most effectual method to blast his character, that is, by condemning him out of his own mouth. Mr. Arnold informs us, in his Motives, that, being overwhelmed with grief and horror, at the discovery of such

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a scene of villainy in one who pretends to so much sanctity, he made his own Confessionary vy to the affair, in hopes of this putting a stop to it, as he might easily have done, but that, to his inexpressible astonishment, this man, so highly esteemed for his strict virtue, made very slight of the matter, 'telling him coldly, *that it might be so, but that, if any evil thoughts rushed his mind at the time he was tempted to commit the sin, he might as well have committed it, and was as guilty as the other.* This, we are told, looks very suspicious; nay more, from hence it is strongly insinuated, that Mr. Arnold accused himself, in confession, of a propensity to the very crime he now charges on H—n; to confirm which, we are referred to a second confession he acknowledges to have made to another Priest, in the absence of his own Director, wherein he complained of his being *grievously afflicted at a snare being laid in his way, to tempt him to commit a most enormous sin.* Surely no human creature, except one who has the head and heart of a Jesuit, could be capable of putting such a construction on words of so plain and innocent a meaning, and then producing his own vile supposition of a thing which might possibly happen, as a proof of the party's guilt!

The Junto, it seems, were aware, that this charge of self-accusation would be liable to some objection; in order therefore to convict the Complainant, beyond all possibility of reply, his own Hand-writing is brought in judgment

ſent againſt him. As this is a moſt curious Anecdote, it may be worth the pains to ſtate the caſe, as repreſented on both ſides.

Mr. Arnold has acquainted the Public, that when he deſpaired of ſeeing any ſtop put, by means of his own Director, to the wickedneſs he had diſcovered, and H—n himſelf, the Corrupter of his apprentice, gave him no opportunity of remonſtrating againſt it, by word of mouth, he conveyed his ſentiments to him in a Letter, wherein he repreſented, *in the ſtrongeſt terms he poſſibly could, the enormity of the crime, with all its aggravating circumſtances, &c.* He farther informs us, that this Letter, dated the 12th of September, 1755, was carried to that holy man's lodgings, and left there, by a friend who was privy to the contents; that H—n never answered, nor took the leaſt notice of it, till about ſix weeks after, when the writer accidentally met him, near his lodgings in *Holborn*; at which time, Mr. Arnold beginning to enter on the ſubject, he endeavoured to turn off the diſcourſe with ſome evaſive and equivocal expreſſions, ſeemed not a little confounded, pleaded great haſte, and abruptly withdrew, without giving him time to make any answer. Beſides all theſe circumſtances, which have been already related, in one of my former letters, I am alſo informed, on good authority, that, previous to this accidental interview, as well as afterwards, Mr. Arnold had not only gone ſeveral times to his lodgings, in order to reproach him with his abominable practices,

practices, but, as he could never get the sight of him there, had likewise sent him frequent messages by some of H—n's own Penitents, and others of his acquaintance, to every one of whom he declared, that this man would be the utter ruin of his apprentices. These circumstances plead as strongly in favor of Mr. Arnold's innocence, as they serve to raise a most violent presumption of the other's guilt: and I believe, I may venture to affirm, with respect to the whole proceeding of the former, that there cannot be a single instance produced, of any man alive having ever acted in this manner, who was conscious that such a crime, or indeed any crime at all, could be justly laid to his charge.

But as you have heard one side of the question, it is but reasonable to hear the other. "This wickedness of yours (says the good man's advocate, speaking to Mr. Arnold) was, as I have been positively assured, the subject of the two letters you wrote to H—n. The first, which you sent him, I have seen. It was without name or date, as follows:

Sir, I know that you know that I know. You may know what you would know, when I know. Sed propria quæ maribus. I am, &c.

"This curious letter H—n shewed to me, and to several others, some time after he received it. For my own part, not having the least conception of any sense it could bear, I concluded it to be the ravings of some disordered brain. If it does really contain any mysterious mean-

meaning, H—n, I suppose, would have understood it, had he been conscious to himself of any crime intimated in these dark expressions; in which case, he would have undoubtedly suppressed it in the profoundest silence. But he was so far from suppressing or concealing it, that he shewed it openly to several persons, in order that they might try to extract some sense out of it, which he could not do. Let any one now judge, whether such openness be like the behaviour of a crafty hypocrite, who is artfully covering the greatest wickedness under the cloak of sanctity. To the second letter, you subscribed your name, and dated it the 12th of September, 1755; but you did not therein charge H—n with any crime, as you now pretend. On the contrary, you acknowledged, that yourself was struggling with certain temptations; that the attacks were strong, and that nature was weak and frail. You laid down in it a distinction of sin, and then divided it, as a Surgeon would do a fracture, into simple and compound; seeming to confess, that your own sins were compound, and begging H—n to pray for you. I do not positively remember that I have seen, but have been assured, that such were the contents of it; and moreover, that, when H—n met you, in Holborn, you were capable of blushing.”——

This account, you may perceive, varies not a little in every material circumstance from that of Mr. Arnold. However, to make short work, I shall readily allow, that the Jesuits have been positively assured of every thing here asserted; and,

and, I presume, it requires no great sagacity to discover, from whom they received their assurances : yet, as positive as they are, some good Catholics are of opinion, that this apology would have answered more useful purposes, had it been handed about in private ; and, as to Heretics, I am afraid, they will be apt to think, that its publication only serves to render H—n's infamy more conspicuous. For my own part, I am firmly persuaded; it has ruined the holy man's character, beyond all hopes of recovery. Indeed those few, (and very few they are, God knows) who were at first somewhat inclined to suspend their judgment, are now of the very same opinion. Surely, say they, the Jesuits, with all their craft, must have been most strangely infatuated on this occasion, to offer such an apology to the world; whose stupidity is no less glaring than its effrontery.

Let us suppose, that the person, who has furnished us with this anecdote, is a friend of H—n, and not, (which is most probable) H—n himself. Now as to the first letter, whether genuine or counterfeit, if he so well remembers to have seen it, as to be able to repeat the contents, what tolerable reason can be assigned, why he should not remember at least, whether he had ever seen the second, which, coming to hand afterwards, and the contents being far more striking, could not so easily have slipt his memory? May it not be concluded, that the same motive, which has made him

him so well to remember the sight of one, has made him forget that of the other? But, not to insist on this point, let me ask our subtil Apologist, whether he thinks, it can enter into the head of the most credulous person living, that Mr. Arnold would have published such an account as he has, were he conscious that such a letter could be brought in judgment against him; and let me appeal to the common sense and experience of mankind, whether it is credible, that an enemy, so grievously provoked, would not have instantly produced so incontestable a voucher, in his own vindication, and to the everlasting confusion of his Accuser?

The copy of one of Mr. Arnold's letters, the contents of which are plain enough, is given us at length in the Reply, and the original, as we are informed, deposited at the *Widow Needham's*. Why then are we not favored with the copy of this other letter, which is of infinitely more consequence towards clearing up H—n's character? And why, let me add, should this man of unfeigned purity, make any scruple of trusting the zealous Widow with so precious a deposit as the original; to the end that every one, desirous of coming at the truth, might satisfy themselves of its authenticity? H—n indeed, we are told, took a vast deal of pains in shewing that short, mysterious letter above-quoted. I am willing to believe he did so, because he might safely do it, without raising the least suspicion, as to the purity of his Morals; for if it had any meaning, it could be known

known to none but himself; and no one ever took Him for such a simpleton, as voluntarily to publish his own infamy. Undoubtedly, says his advocate, were he conscious of any crime intimated in those dark expressions, he would have suppressed them in the profoundest silence. And why so? What risk did he run in exposing them, if his acquaintance were as ignorant of their meaning as he himself pretended to be? Was it not in his power to put what construction he pleased on them, such as might best answer his purpose, when he found the horrid secret had got vent? When the thing is seen in this light, the only true light it can be seen in, there will appear much stronger reasons for his shewing this mysterious Letter so publicly, than in suppressing it; and, no doubt, it was with a view to what might happen, that he took such pains to shew it; that he then pleaded such ignorance of its meaning, and has now given us the copy, with a comment of his own subjoined, to explain the mystery therein contained. Is there not to be discovered at least as much cunning, in shewing so openly an unintelligible letter, as in concealing so carefully another, which any one might understand, and at last giving us only a few scraps of it? Does not the crafty hypocrite equally appear from the openness of his behaviour in the one case, and his great precaution in the other?

The only mystery, which at present remains to be cleared up, is, why the Public is not favored with the entire copy of this last letter, the

the contents of which, as far as can be judged from the sample, seem to answer every Catholic purpose. Several weighty reasons may be assigned to account for the delay. Measures perhaps have not yet been taken for drawing up the whole into a proper form; or, if it be already drawn up, a proper person may not have been found, well skilled in counterfeiting the hand, wherein it is to make its appearance; or, supposing both these difficulties surmounted, the present time may be judged unseasonable for its publication. In the interim, that part, which has hitherto been divulged, may enable us to form a judgment of the rest. We already find, that it will not only have the same date with the real letter, but even contain some of the identical expressions used by Mr. Arnold, with which these ghostly Directors make themselves very merry. But let them droll, as much as they please, about *simple and compound sins*; the matter is too serious to be made a jest of; and what they seem to laugh at, strikes the rest of mankind with horror.

However, to save these plotting Gentlemen the needless trouble of racking their brains to so little purpose, let me remind them, that Mr. Arnold has not only the exact copy of the letter by him, but can appeal to the very person who carried it, and was privy to the whole contents; so that what they intend to give the world, be it drawn up ever so dexterously, will appear in no other light than that of a Jesuitical Forgery. Let me farther remind them, that
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they can make no handle of Mr. Arnold's not having specified by name the unnatural crime he charges on H—n. What necessity was there of doing this, when H—n knew the occasion of writing that letter, as well as the writer himself, who, when the boy first acquainted him with the shocking affair, strictly enjoined him, whenever he chanced to see his Director, to tell him, that he should look on him as the greatest monster in nature? This message, he is assured, was delivered to him by the boy, as well as by several other persons; and to this it is to be imputed, that H—n so industriously avoided his presence, contrary to the custom of other spiritual Directors of apprentices and servants, who frequently visited at their Masters' houses. Mr. Arnold, indeed, when he met this miscreant, near his lodgings in Holborn, will not pretend to deny, that he might have been capable of blushing: he verily believes, he did blush, and well he might, at the sight of such a monster in human shape, and the recollection of his abominable practices. But, if he blushed on that occasion, he well remembers, that H—n turned as pale as a Ghost.

As to what is so artfully insinuated, as an instance of Mr. Arnold's high opinion of H—n's sanctity, viz. that, in this pretended letter, he requested his prayers, since there is such a cloud of witnesses to prove, that 'twas impossible for any man to have a greater abhorrence, nor worse conceit of another, than Mr. Arnold had

had of this vile hypocrite, every one, who has read his narrative and the wretched reply made to it, will easily believe, that H—n was the last man on earth, whom he would have desired to pray for him. Popery had not so far blinded his reason, as to make him insensible, that the prayers of the wicked, especially of those so enormously wicked as this man, are an abomination to the Lord.

I have dwelt longer on this incident than I at first proposed, but not longer, as I apprehend, than the importance of the subject required. The scene, it must be owned, is foul and loathsome; but 'tis sometimes necessary, and perhaps more so at this juncture, considering the licentiousness of Popish Priests, than in any former period, to expose the foulest objects to public view, that is, to lay open the secret villainies of those, who, not content with making Reports of us, would make us also Libertines. Mr. Arnold's Motives are called *filthy* by the Jesuits; and too true it is, that nothing could be filthier than the occasion of his publishing them; he never saw so much filth among people of any other denomination; let the Junto take it to themselves; he has happily escaped its contagion, and left the filth where he found it.

Having thus finished what relates to Mr. Arnold's case, I shall, in my next, take notice of the last point urged by H—n's advocate; the discussion of which will set, in a still more glaring light, the dreadful tendency of Popery,

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with regard to our Morals, no less than our civil and religious liberties. I am, &c.

L E T T E R XXVIII.

S I R,

WHAT the Jesuits offer, in the sequel of their reply, is not so much in defence of their goodly Brother H—n, as of their Holy Catholic Church, and to shew the extraordinary care it takes to keep the morals of its children untainted. This point shall be the subject of our present enquiry.

“To bring this matter to a short issue, I will suppose for once, says our Jesuit, that all you have said against these Gentlemen is true. I am fully convinced that the whole is as false as it is scandalous; but for the present, I shall wave that, and allow you all that you desire, in order that your argument may lose nothing of its weight. These preliminaries being thus settled, here is your argument in short and plain terms: *You discovered one Priest to be addicted to an enormous crime, which was connived at, or even abetted by two others; therefore you have just cause to forsake their Religion.* But do not you see, Sir, that in reasoning thus, you pass from one thing to another, which is entirely different, from the *personal character* of the Priest, to the *truth of the Religion* he professed? If you had concluded, that, because
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you found the Priest bad, therefore you had just cause to forsake *him*, no one would have disputed the point with you : but to conclude, that therefore you ought to forsake *his Religion*, is downright nonsense. Consider what your reasoning will lead you to. It is possible you may find three or four wicked Ministers in the Protestant Church ; therefore you will forsake their Religion. Among Christians of every denomination, you may find wicked Ministers; therefore you will forsake the whole Christian Religion. Can you help seeing, that this argument will always recoil back upon you, and beat you about from one thing to another, till you can find no place to rest your foot on ? Pray, tell me, is there not a wide difference between the *Man*, and the *Cause* in which he is engaged ? May not a *bad* man be engaged in a *good* cause ? Was there not a Judas among the Apostles ?"—

As our Jesuit has settled some preliminaries, before he entered on the main point, I shall take the same method, before I put his weighty argument in the balance. He is fully persuaded that what has been said against these Gentlemen, is no less false than scandalous. It may be, that he is so persuaded, tho' it seems very improbable. But what is this to the purpose ? The point in question is not, what his persuasion is, but what the Public thinks of the matter. However, in order to confound his antagonist, he supposes, the whole charge may be true. But is this, says he, a justifiable motive?

five? To renounce a Religion, merely on account of the wickedness of its professors, is down-right nonsense. Now since immoralities abound every where, must a man turn Infidel; or be for ever tossed about, from one Church to another, without finding a place to rest his foot on? No, Heaven be praised, there is a certain place where he may find rest: it is in the one *true Church*. And pray, Sir, be so kind as to let us know, which is this one true Church? A pretty question indeed, replies Father K-ngsl-y! As if any one but an impudent Heretic could have the face to deny, that it is the Holy Roman Catholic Church, out of which there is no salvation; a church, where every kind of Sinner may rest as safe as a thief in a Mill.

This, you may easily perceive, is the principal scope and design of the passage now before us, and indeed of the whole pamphlet; and not only of this pamphlet, but of every Popish book which has been written since the Reformation. The Morality of Catholics they will not much contend about; but as to the immaculate purity of their Church, which wholly consists of these Catholics, besides the demonstrative arguments urged by so many learned men, they have others still more weighty, to convince those who seem to doubt of it. I need not explain to you, of what nature these last arguments are: the world is not insensible, how often, and how effectually they have been applied.

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According to this man's way of reasoning, tho' the wickedness of Papists is out of dispute, yet, as their Church is the *pillar and ground of Truth*, the former was no just reason for leaving it, as Mr. Arnold is supposed to have done, on that sole account. But this is a gross misrepresentation; since it evidently appears, that he had full as bad an opinion of the Cause itself, as of those who were engaged in it, long before he published his Motives: So that it behoves these Spiritual Directors, not only to suppose themselves a pack of hypocrites and libertines, which nobody will dispute with them, but also to prove, what none ever granted but their own Party, that those errors and superstitions, which they style the *good cause*, and honor with the name of *true Religion*, have no connection with the wicked morals of its professors: for, till they do this, Mr. Arnold will always appear to have had sufficient motives to renounce their communion, even tho' the lives of their Priests were as strict and regular, as he found them to be licentious.

As 'tis none of my business to enter on points of controversy, I shall leave these Gentlemen to defend their Church as well as they can. In the interim, let us for once suppose the Popish Religion to be full as good as its professors are bad; yet still, as Mr. Arnold must have been most grievously disappointed, at seeing those Priests, to whom he had committed the care of his soul, so infamously abusing it, in those

very points which induced him to turn Papist, and, instead of teaching him the practice of those virtues, which Christians of every other denomination think as requisite to salvation as the most orthodox Faith, prompting and encouraging him to such wicked courses as must have ended in everlasting ruin, had not his Morality got the better of his new Religion : Such conduct in spiritual Directors, might, I apprehend, justly give any man very unfavorable impressions of their Church, and make him suspect the goodness of the Tree, which produced such poisonous fruit.

But such conduct in the emissaries of Rome has nothing new or strange in it: they have long endeavoured to propagate every kind of vice, and to corrupt the morals and principles of the people of this kingdom, but more especially of this great city, which, like the devouring pestilence, they do not, as formerly, attack in the dark, but destroy at noon-day. There is nothing that gives them a more sensible pleasure than to observe the growth of every thing, which tends to a general dissolution of manners. Their hearts overflow with joy at our National Vices, as well as National Calamities ; since both, by their artful management, are made to serve the cause of Popery, How often have I heard them declaiming, with a diabolical triumph, on the universal depravity of the age, and predicting, as it were by immediate inspiration, that the ruin of our Constitution, which is what they daily and hourly pray for, is not far off ! How often

often have I heard them exult at the vast increase of our national debt, at our religious as well as political divisions, and particularly at the enormous growth of infidelity ! Indeed when they talk in this strain, it is generally among their own party, with a view to heighten their zeal, and confirm their steadfastness ; but when they have an opportunity of conversing with serious Protestants, their tone is changed, and then they pretend a great deal of sorrow at seeing so much wickedness flowing in on every side. Surely, say they, all this is owing to the extirpation of the *true Religion* ; for when that was the established Religion, things were not at the pass they are now : to this they add, by way of prophecy, and seldom without an heavy sigh, that times will grow worse and worse, till it shall please Almighty God to re-establish the Catholic Faith. In short, it is a standing maxim with them, to render every thing, so far as possible, subservient to the grandeur of their Church ; and therefore the basest artifices are put in practice, and every crime, which may answer this good end, not only connived at, but readily dispensed with, and even encouraged. If a Papist is true to his trust, that is, if he be ready to go any lengths his Priests may direct him, (and this is what they always expect from him) it is this, and this only, which makes a *good Catholic*. A moral or immoral life is not the criterion, by which they judge the merits of their people : let them be zealous and active for

Mother Church and exalt St. Peter's Chair, tho' it be on the ruins of those of the other Apostles, this alone will be sufficient to heal their spiritual disorders, and to procure a safe passport to Heaven: No matter what their qualifications may be in other respects. You have here, Sir, a genuine portrait of our zealous Missionaries, and the evangelical methods they take to convert us.

As Mr. Arnold is charged with having embraced his new Religion from motives of interest, so likewise, as I have already observed, with having renounced it, from the same motives, but chiefly on discovering the wickedness of three or four Priests. But this, we have proved, is a very false and partial account of the matter; for, to say nothing of the Religion itself, it plainly enough appears, that, had he so far prevailed on himself as to think, that the wickedness he found among Priests in general, and the greater part of his Popish Acquaintance, was a sufficient reason for renouncing their Religion, he would not have remained a Papist so long as he did. He needed not the experience of many years, when that of a few months was more than enough to convince him, that the most flagitious and abominable of mankind, provided they are good Catholics, are indulged and countenanced in their vices; nay, that even the virtuous are occasionally solicited to the perpetration of the blackest crimes, by their own spiritual Guides and Directors, who devise and practise every art to aggrandize the kingdom

dom of the Pope, tho' it be to the diminution, and, if such a thing were possible, to the total subversion of the kingdom of Christ.

I am ready to allow, that there may be found wicked Ministers among Protestants of every denomination. But what then? Can that affect Mr. Arnold now, as when he was entangled among Popish Priests? Let some Protestant Ministers be ever so wicked, is it not in his power to avoid them, and to choose the acquaintance of the good, which was more than he could do, whilst he continued a Papist? Besides, Protestant Ministers neither have, nor pretend to have, the same power over their Parishioners, as Popish Priests claim, and actually have, over their Penitents. The former seldom know any thing more of their neighbours than other men, have no arts of diving into the secret recesses of their souls, and are therefore incapable of carrying on those intrigues, which is the easiest thing in the world to the latter. Auricular Confession is the main support of Popery; take away this, and the whole fabric would totter, and soon tumble into ruins. For is it not notorious, that Priests take advantage of Confessions, not only to serve the ends of their own avarice and ambition, but to decoy, deceive, and corrupt their Penitents, nay, and frequently to join with them in their sins? Let the Morals of a Protestant Minister be ever so bad, the immorality recoils on himself, and he can injure others no farther than by his example; he is not countenanced in his

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ill conduct, nor assisted in his wicked devices by his brethren of a better turn. But is this the case of Popish Priests? Are not they, good and bad, all blended together in one common mass? And is not this the little leaven that leaveneth the whole lump of Popery?

How vain are the efforts of these men to vindicate the licentious morals of their Brother; by having recourse to the example of Judas among the Apostles? Judas indeed was one bad man among twelve; and had the other eleven attempted to excuse and palliate his wickedness, as the Jesuits do that of Henry, we should have had as bad an opinion of them, as we have of this Traitor. Mr. Arnold found a Judas, not only in a single Priest, but in every one he had the misfortune of being acquainted with; and, as far as he can judge from their general practices, has too much reason to fear, that, were they all divided into companies of twelve, there might be found in each, eleven of the same infamous character; and, as to the Jesuits, he is firmly persuaded, that scarce one could be excepted out of the number.

If Judas be so justly stigmatized for having betrayed his Lord and Master, what must we think of those, who, to serve the cause of Popery, crucify him a-fresh, and put him to open shame, by doing their utmost to eradicate those virtues, which he came on purpose to plant in our minds? And tho' it may seem incredible to some, do we not find that these modern Apostles, with a view of introducing Popery among

among us, besides the many sophistical books they publish, to give their errors the specious appearance of truth, do they not, I say, deny and blaspheme, on certain occasions, that very Saviour, whose sole Ministers they pretend to be? Are they not industrious in propagating arguments in favor of infidelity and libertinism? This is a new method of gaining proselytes in England, and has proved more successful than some would imagine.

I agree with H—n's advocate, that change of Religion is a matter of importance, and ought not to be attempted on slight grounds; but if this judicious reflection is meant to be applied to Mr. Arnold, let me answer for him, that he had all the grounds which a rational creature, who believes there is a God and a future reckoning to make, could possibly have, to renounce a Religion, wherein his salvation, on many accounts, was in such imminent danger. Thus much he knows; by woeful experience, that, as he was frightened into their Church, for the sake of saving his soul, so he can now truly and justly affirm, that he was frightened out of the same Church, for fear of losing it. In short, to repeat my former remark, supposing Popery to be a good Religion, (which, I think, is a very unreasonable supposition) yet, as Mr. Arnold found, that those who were to instruct him in it, were so excessively bad; that he could learn nothing but vice from them, the only expedient that offered,

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was to fly from both, in order to preserve his Virtue, however his Faith might suffer by it ; and tho', by so doing, he may be thought by some to be a worse Catholic than he was before, one thing he is sure of, that he has at least the means of becoming a much better Christian than he could ever hope to be in such company ; and if, after all his honest endeavours, he is to be infallibly damn'd, for not remaining a Papist, he must take what follows.

As the Jesuits are resolved to clear up the character of their Church, whatever becomes of that of their Brother, I shall trouble you, in my next, with a few more animadversions on what they advance on this head ; premising only by the way, that, if the subject forces me to treat them as well as their Church with such freedom as may offend the Catholic Party, they must thank those for it, who gave the occasion. I am, &c.

L E T T E R XXIX.

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“ **E**VERY man, proceeds our Advocate, must acknowledge, that Religion is not accountable for the conduct of its professors, *only so far as their conduct is influenced by, and agreeable to its maxims.*”

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One would scarce have expected such an intimation from the pen of a Jesuit, when all the world knows, that their voluminous tracts of Moral Divinity, which treat of every duty we owe to God, our neighbour, or ourselves, wherein consists the sum of Religion, have no other tendency but to convince mankind, how little such obligations are binding.

It may not be improper to make one remark here, with respect to the word, *Religion*, to which Papists have affixed a peculiar meaning, such as every Protestant is not acquainted with: In short, it does not imply, among them, a conformity to the precepts of the Gospel, but only putting on a certain habit, of such a particular color, and living according to the rule of St. *Dominic*, St. *Francis*, or the great St. *Ignatius de Loyola*; insomuch that, when a man has entered into any of those venerable Orders, he is said to have embraced a Religion, as if there were no such thing as Religion, without the walls of a Monastery or College. Now as the Society of Jesus has obtained so many Papal Bulls in its favor, as to comprehend the merits of every other Order, besides a vast number of exclusive privileges, it follows of course, that, according to the vulgar sense of the word, they must have more Religion among them, than all the other Orders put together. However, those who know this sort of Gentry, scruple not to affirm, that, tho' they have more Religion among them, they have much less virtue, than any other men.

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With regard to the indulgence of *earthly* lusts, than which nothing more debases human nature, it is, I believe, universally allowed, that none have taken such pains as the Jesuits to corrupt the minds of youth, by palliating with their subtil distinctions, every kind of impurity which the filthiest imagination can suggest. Their warmest advocates cannot deny, that the dangerous maxims contained in their laboured treatises on this foul subject, are continually taught and explained to their pupils. It is no secret, that, to take pleasure in obscene ideas, in reading such books as expressly treat of unchaste amours, in assisting at lascivious spectacles, and beholding obscene objects, are held as matters of indifference, nay, that even the impurest embraces are scarce venial sins with these Casuists.

“But the evil, says a learned Frenchman*, does not only consist in these criminal liberties: what they add is so scandalous, that I should transgress the bounds of modesty, were I to put it down in Latin. Our own language would blush still more, were I to transcribe what their most famous Casuists say on this subject. The liberties they permit, are not only crimes, and crimes unheard-of, but monstrous.”
This writer alludes here to the indulgence granted by the chaste Sanchez, and others of

* The author of a Parallel between the doctrines of the Pagans and Jesuits, with respect to their notions of Moral Virtue, which turns out so much to the advantage of the former, as will render the latter eternally infamous.

his Fraternity, in a certain case taken notice of by the Marquis *d'Argens* in his *Lettres Juives*, which is so enormously filthy, that Sodom itself would blush at. The Marquis, notwithstanding his licentious manner of writing, was ashamed to translate the passage, and, I think, he ought to have been ashamed to give it in a dead language.

All this may be true, cries a well meaning Papist, and 'tis possible that Jesuits may teach such lessons to their scholars; but the Holy Roman Catholic Church, it is certain, teaches no such thing; consequently she is not accountable for the immoralities of her members. To enforce which, the Advocate instances the particular crime charged on H—n and his associates, “ You ought, says he, to have first proved, that those Priests, in their wickedness, acted agreeably to their Religion, before you renounced it upon that motive. Point out, adds he, if you can, any tenet of the Catholic Religion, which countenances such a crime. What are our children taught in their Catechism? Perhaps you do not know, I shall therefore repeat it here.

Q. Which are the four sins, which cry to Heaven for vengeance?

A. 1. Wilful Murder. 2. Sodomy. 3. Oppression of the Poor. 4. Defrauding Labourers of their wages.” —

We have here the *Popish Catechism* called in, as an evidence of Popish Purity. Many perhaps may think, it argues some degree of boldness to

to talk in this public manner of Popish Catechisms in a Protestant Country. But, however, let this pass. There are times when Popish boldness may be winked at. It appears from this Catechism, that young Children are taught, that Sodomy is one of the four sins that cry to Heaven for vengeance. And pray, Sir, what would you infer from hence? Will it therefore follow, that this abominable sin is not to be found among the professors of the Popish Religion? The Reverend Fathers K—ngsl-y and W—te, it is certain, were of a different opinion, if any judgment may be formed from the arguments they used to lessen their proselytes' horror of it. Or will H—n and his pupil be hereby acquitted of the charge? You will say perhaps, that the perpetration of such a sin is not countenanced by any of the maxims and tenets of your Religion. Be it so. But such a sin is undoubtedly countenanced, and committed too, by those who pretend to be infallible guides, and teachers of that Religion; and is not this just the same? For do not these same guides and teachers claim an absolute power over the consciences of others? Suppose therefore they teach any practice contrary to the maxims of their Religion, by whom, in this case, must the Penitent be directed? It is plain that, in the opinion of such teachers, such maxims are, in the present case, like the Holy Scripture in another, no more than a dead letter, and therefore not to be regarded any farther than they shall think fit. Shall the Penitent

tent disobey his spiritual guide, and presume to be wiser than his infallible teacher? Consider the consequence. The spiritual guide claims to himself the power of the keys. What then is to become of the refractory Penitent? Being reduced to this unhappy dilemma, let him give up his reason and conscience to this spiritual guide; for what is he to fear from so doing? Suppose he committed the sin, has he not a remedy near at hand? *It is but doing a little more penance*, and then all will be well again. Thus, if he falls, let him rise again; that is all; and if sin abounds, let the benefit of Absolution abound also.

Mr. Arnold may well smile at the Advocate's assurance, in supposing him ignorant of the Popish Catechism, and then quoting the same for his instruction: He takes this opportunity of letting his old Directors know, that, had not the Law written in his heart, had not the sacred oracles of Truth, which he happily *rescued from the flames*, been to him far better guides, and furnished him with weightier reasons, than all the spiritual magazines and treasures of their Catholic Church, it is greatly to be feared, that he should long since have been like one of them, and that it would have been *more tolerable for Sodom and Gomorrah, in the day of judgment*, than for him. However, that he may not rob them of the least part of their due, he will readily allow, that they have among them a great deal of Religion, but very little of Christianity, and even this little buried under

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such heaps of *Traditional Rubbish and Human Inventions*, that 'tis no easy matter to come at it.

And now since these Gentlemen have thought fit to question Mr. Arnold's knowledge of their Catechism, they must give him leave, in his turn, to propose a few questions to them. He desires then to be informed, whether they think, that H—n's pupil was duly instructed out of this Catechism? whether he had ever been taught, which were the four sins that cry for vengeance, and that Sodomy in particular was one of them? They know very well, that H—n, above all others, was made choice of, to instruct and train up Youth in the principles of their Religion, and have taken care to inform the Public, that the boy was more than three years under his direction. How then, did this Director discharge his office? Did he first teach the boy to believe, according to his Catechism, that the unnatural crime we are speaking of, was a sin that cried to Heaven for vengeance, and then himself seduce, and instruct him afterwards, to commit that sin? Was not this directly teaching the boy to believe, that his Catechism was a Lyar, and his Director the only oracle of Truth? Could it be expected, that one, so young and illiterate, and naturally inclined to vice, should oppose his private judgment to that of a spiritual Guide, which men of great sagacity and strict virtue so readily submit to? What must they now think? Will they not be capable of *blushing*, when they next see

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their Brother H—n? Will they still tell the world, that he has an undoubted right to remain in possession of the character, he has acquired, and long maintained? Indeed he has so incontestable a title to the character he bears, such as it is; and appears to be in such firm possession of it, that none, I believe, will dispute its validity, or offer to take it from him. To undertake this, would be the same thing as attempting an impossibility; so that H—n, if he is fond of his purchase, may be perfectly easy on this account.

The Jesuits, I hope, will not be angry, if I ask them one simple question more. Tell me then, ye unspotted mirrors of chastity, ye patterns of every divine and social virtue, as some of your own Panegyrists have been pleased to style your whole Society, tell me, I say, plainly and honestly, what ye think of that holy man, Father K-ngsl-y, Mr. Arnold's spiritual guide? Was he better acquainted with your Catechism than his Penitent? And did he really believe what it says concerning the horrid sin charged on H—n? Surely that can never be. For is not this same Father K-ngsl-y the very man who displayed abundance of sophistry and rhetoric in lessening the horrors of this crying sin, and even endeavouring to give it a pleasing aspect, with a view of decoying his Penitent, if possible, into the practice of it? Whatever opinion ye may have of this holy man, ye must have the very same of Father W—te also, since he proceeded in the same manner. How then

will ye prove, that even these honest Gentlemen, both Directors of souls, and professed Jesuits, have ever learnt their Catechism, or been instructed in the maxims of the true Religion? And where will you direct us to look for these maxims, when the infallible guides and teachers of your Religion, are possessed of a system of faith and principles, which, *Proteus*-like, can assume any form and shape?

Upon the whole then, since you have oblig'd the Public with a question out of your Catechism, and would fain persuade the world to be convinced of the purity of Popish Religion, from a question proposed to young Penitents; that Mr. Arnold may not be thought ingrate, for the education he received at a Popish School, he begs leave, for the future benefit of all such as may be instructed in the same School, to add a fifth sin to the four which now stand in your Catechism.

Q. What is the fifth sin, which, of all others, cries the loudest to Heaven for vengeance?

A. The sin of a spiritual Guide and Director; who seduces and tempts his Penitent to commit the most unnatural and detestable sin of Sodomy.

Perhaps these sanctified hypocrites will say, that the bare supposition of such enormous wickedness in those who have the care of other peoples' consciences, would be the highest affront and indignity to the Priesthood; but whatever they may say, the Public has been long convinced, that the thing is not only possible,

ble, but has been frequently put in practice. And certain it is, if there was a necessity, which is much to be doubted, of acquainting children with such abominations, in the first question and answer, there appears at least an equal necessity of acquainting them, in the second we have added, that there are such men as *Soliciting Confessors*, whose sin cries even louder than that which brought down fire from Heaven. But alas! how little would even this avail, since these very Confessors must be the sole interpreters of both, and the children are to be directed by their judgment, and not by the *dead letter*, be its meaning ever so plain!

Tho', I think, enough has been said about the Popish Catechism, to satisfy any reflecting person, how little it conduces to the purity of manners, yet I shall trespass on your patience, by just intimating what has been often urged by many wise and good men against the first question and answer above-quoted; to wit, that the bare mention, to innocent children, of a crime, which, according to the Apostle, ought not so much as to be named even among men, is at best an act of great indiscretion, and may make very dangerous impressions on weak or ill-disposed minds. What dreadful effects then may it not produce, when explained with so little reserve as too many Confessors are wont to do, with such infernal sophistry often added, as rather tends to encourage the practice, than to raise an aversion to it?

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I will not deny, but there may be some Priests, who dwell too minutely on this odious subject, with an honest intention. But this is far from the case of the Jesuits. For tho' it be true, that those among them, who have the chief direction of consciences, as well as the chief instruction of Youth, in Popish countries, (I wish I could not add, that they have so much to do with those of our own) find it expedient, in their *Itinerary Lectures**, to teach the Catechism above referred to, and therein explain the point we are upon, with tolerable decency, and great signs of indignation; yet every one knows, that they have another Catechism of their own composing, with questions and answers of a quite different nature, which, if they do not directly justify the practice, serve at least to lessen, and often to remove entirely that horror it generally raises even in those who are otherwise extremely profligate. This choice Catechism, tho', for good reasons, never taught in the open streets, is the principal part of their School-lectures, and (which would seem still more amazing, did it not come from Jesuits) recommended as a guide to Confessors and their Penitents, who might have been terribly

* 'Tis a custom with these men to go about the streets, on certain days, and, having gathered a parcel of such days from different quarters, to plant themselves on the steps of some house, or on a stool, but always in such place where most people are passing. Here they catechise the children, and, according to their answers, distribute to each a small brass medal of St. Ignatius, or some such title.

embarrassed,

embarrassed, in some cases, were it not for this Directory.

Such as know little of Jesuits and their writings, may think the censure here passed on them too severe; but those, who are moderately acquainted with both, will think it too favorable. To convince you how justly they merit the reproaches cast on them, I shall only mention one instance of the unbridled licentiousness of Jesuitical Morals, in point of chastity, tho' indeed they take the same liberty, not only with the whole Decalogue, but with every precept and prohibition in the Gospel. The great Casuist, who has written so much and so learnedly on Matrimonial Cases, demands of his Scholars, among an infinite number of other edifying questions of the same nature, whether the *Via Florentina* may be permitted, with certain restrictions; and, as it may be presumed, that the acutest of his Scholars would be somewhat at a loss, how to answer so strange a question, he himself resolves it in the affirmative. Whoever has the odious curiosity to know the meaning of these two words, must go to a Jesuit for their explanation; for no human creatures, I believe, except Jesuits, who have made it their business to rake up all the filth in the world, not in order to clear it away, but to poison mankind with the stench, are capable of satisfying it. The only excuse that can be made for this Doctor of obscenities, is, that, when he started so shameless a question, and resolved it in so shameless a manner, per-

haps he did not think of the sin which calls for
Heaven for vengeance.

But not to throw the whole odium on the
Jesuits, let us trace the foul stream to its foun-
tain-head, and there perhaps we shall find that
the Church of Rome, however polluted her
children may be, is all immaculate, purity in
herself, and neither teaches any doctrine, nor
enjoins any practice, which has the least tenden-
cy to sin. The Apologist has dared Mr. Arnold
to point out the contrary, if he can; we accept
the challenge for him, and, in our next and
last on this subject, shall endeavour to give the
Popish Champion all the satisfaction in our
power, I am, &c.

L E T T E R XXX.

S I R,

I Shall enter on the present enquiry, without
any preamble. You know what the sacred
Oracles mean by the *lust of the eye*, to which
we may add that of the ear; which, as slight
as the Jesuits make of such things, are very far
from matters of indifference, if the sentiments
of our Saviour and his Apostles are more to be
regarded than those of the Society. *Concupis-
cence*, or inordinate affection, we are assured by
the same divine oracles, is not only the effect
of original sin, but the root of all evil. From
hence it is, we find, that man is prompted to
abuse

about his senses to such purposes as are quite contrary to those for which God and Nature intended them. This is undoubtedly the Catholic Doctrine, in the genuine, not the Popish acceptance of the word, and was thus understood by the ancient Church of Rome, tho' the modern has thought fit to join with the Jesuits in discarding it.

Whether this accusation be well grounded, let the Bull *Unigenitus* witness, wherein the 45th proposition of those who are stigmatized by the name of Jansenists, which contains the very Catholic doctrine we are speaking of, is absolutely condemned as false and heretical; consequently, it is now an article of Popish Faith, that the gratification of our senses, which this concupiscence or inordinate desire continually prompts to, in a manner so different from the original state of innocence, is no evil. If such doctrine has not a direct tendency to sin, I know not what has. For, notwithstanding the decisions of a Church which arrogates to itself infallibility, it will be sufficient to appeal to the experience of all mankind, supposing the word of God silent on the matter, whether they do not feel within themselves the innate source of their corrupt affections, and that from hence the senses, instead of being restrained within their due bounds, become the inlets of vice, and are too often made instrumental to the most criminal excesses.

Your own reason will suggest to you, what poisonous streams must have flowed from so foul

soul a source; they rose indeed so high, and rushed on with such impetuosity, as would long since have overwhelmed both Morality and Christianity, had not the torrent been checked by the almighty influence of Divine Grace. It were easy to add many other instances, which have the same tendency to the destruction of Virtue and Religion, two things which, though naturally inseparable, Popery has had the art of dividing from each other. But, to avoid prolixity, I shall mention but one more, viz. that of the mere mechanical administration of the Sacraments, which, like a charm, are supposed to operate on the soul, whether it be rightly disposed or not, for their reception. Perhaps these points may seem purely speculative to some persons; but it will be found, on serious reflection, that nothing can be more adapted to foment and promote the depravity of human nature.

With regard to the countenance which the present Catholic Church is charged with shewing to a loose immoral life, the truth is, that many of the lewdest maxims, which the Jesuits now claim the sole glory of, were publicly taught by the old Roman Canonists, long before the Society existed; tho', I think, it would be doing injustice to these modern Casuists, not to own, that they have greatly improved the system of lewdness by their explanations and additions. The books of those old Canonists had been received as a safe and sure guide to Confessors, and, if not solemnly authorized by the Apostolic

Episcopal See, were at least tacitly approved, as they are to this day; which amounts to the same thing. Moreover, there are sufficient grounds to believe, that the famous, or rather infamous *Taxa Cancellaria Romana* *, wherein the remission of every sin was settled at so moderate a price, that the vilest profligate on earth might easily come up to, and quiet his conscience, at the expence of two or three ducats; there are, I say, sufficient reasons to believe, as several learned men have proved, that this same *Taxa* was the *Book of Rates*, made use of by the Roman Penitentiaries, in their spiritual *Customhouse*; long before the Reformation, if not some time after; and indeed so much of the same kind of Trade is still carried on in that Holy City, as sufficiently shews, how much immorality is there encouraged.

It can be proved, in fine, by innumerable instances, that the practical Divinity of the

This book, entitled, *The Tax of the Roman Church*, was once very common, tho' now seldom to be met with, except in the libraries of the curious. There are several editions of it, printed in Popish Countries, and, among the rest, one at Rome, in the year 1514. These have some few variations, taken notice of by Bayle; but every one of them contains sufficient matter to make good the charge; insomuch that the supreme Council of the Inquisition found it necessary to put them all in the Index of prohibited books. Some Papists, in their disputes with Protestants on this subject, have gone a short way to work, by denying that such a genuine book ever existed; but others have been strangely perplexed, how to answer the reproaches of their antagonists, who produce so many indisputable vouchers of its authenticity.

Church

Church of Rome, that is, such as serves for the regulation of life and manners, is full as corrupt as the speculative; the one conducting no less to countenance the blackest crimes, than the other to authorize the grossest errors in point of faith. Let us single out, from the immense heap, the crying abuse of indulgence and dispensations; the unreasonable, not to say unnatural, custom of forcing their Clergy to perpetual celibacy, which is allowed by themselves to be the source of many horrible disorders; the mighty stress they lay on formal Confession, and Priestly Absolution, whereby so many thousands are led into fatal delusions, by resting their salvation on such feeble props. Not to tire your patience, let me just intimate, with regard to the two last articles, what opportunities the former affords to wicked Priests, not only of diving into secrets of State, as well as of private families, but also of taking advantage of their Penitents' frailties, in order to gratify their own libidinous inclinations *; and how frequently

* I shall mention but one instance, which happened in Spain. It is so excessively glaring, that, one would think, it were sufficient to give that bigoted people a surfeit of auricular Confession. When the Bull of Paul IV. was issued against *Soliciting Confessors*, who are therein charged with having made a frequent practice of abusing the Sacrament of Penance, in the very act of hearing Confessions, by enticing and provoking their Penitents to lewd actions; we are assured by an author of undoubted credit, (Gonzalez, p. 185.) that, so soon as this Bull arrived in Spain, the Archbishop of Seville commanded, by an edict solemnly published in every church of his Diocese, that whosoever

frequently the latter is prostituted, to facilitate the repetition of the same crimes, by convincing the

law, or had heard, of any Priest or Monk, who had abused the sacrament of Confession, by acting in this vile manner, should discover him, within thirty days, to the Holy Office, under severe penalties. Immediately upon this notification, so prodigious a number of women flocked to the palace of the Inquisition, in the city of Seville only, to inform against their wicked Confessors, that thirty centuries, with as many Inquisitors, were not sufficient to take their depositions. The Lords Inquisitors, being thus overwhelmed with a multiplicity of business, assigned thirty days more for the witnesses, and, when these also proved insufficient, were forced to appoint the same number of days; a third and a fourth time. However, after so many had been informed against, this Tribunal, contrary to all men's expectation, put a sudden stop to its proceedings, and commanded all these crimes to be buried in perpetual oblivion. It does not appear from this author's narrative whether the Inquisitors had taken informations concerning more enormous crimes, hinted at in the said Bull, such as that laid to St. Ignace's charge, which, it is highly probable, they did, from the frequency of the practice among these varieties of *perpetual delinquency*. But if the names of the Priests had appeared, that the former should be concealed, the latter, *a fortiori*, were much less fit to be divulged; and the Bull, it is acknowledged, expressly enjoins, that not only such infamous practices should be made public, but the Delinquents vigorously chastised; yet we hear nothing either of the one or the other. Indeed it seems, as far as can be judged from the vast number of informations, that, had justice been strictly executed, scarce a single Priest would have escaped.

Before I conclude this note, I cannot avoid giving you a recent and very glaring instance of the horrid abuse of Confession; and tho' the scene be in a far distant country, you need not doubt of its authenticity. It relates to one of the Jesuits Martyrs in China, who was chief of the Mission at Nankin; his name was *Antonio Jose*. This man had made

the yet scrupulous sinner; how easily the soul may be cleansed from its pollutions, tho' ever so often contracted.

When the tendency of the doctrines and practices here taken notice of, is considered, to say nothing of an infinite number of others, for which I refer you to those who have wrote expressly on the subject, it may, I believe, be affirmed, without great breach of charity, that, tho' the Christian Religion is not accountable, yet the Popish Religion certainly is, for the conduct of its professors; inasmuch as we find, that those allurements and encouragements to sin, which are absolutely condemned by the one, are so agreeable to the maxims of the other.

made it his constant practice, for eight years together, to debauch women, both in, and out of, the time and place of Confession. The Gentiles, as well as Christians, knew the facts, and some of them complained thereof to his Superiors, who appointed a Delegate, of their own Order, to enquire into the affair; but this Delegate, for what reasons you may guess, declared his Brother innocent. However, as the facts were so notoriously scandalous, and complaints continued so loud and frequent from every quarter, the Bishop was forced to examine into the grounds of the accusation, which he found too well supported in every respect. Whilst he was considering, how he should proceed in the chastisement of the Delinquent, he learnt that the Mandarins of that city, having been thoroughly informed of all these enormous practices, had caused this man, with another Jesuit, to be seized, and strangled in prison, to the great satisfaction of the Gentiles, and no less confusion of the Christians. The foregoing account was sent to Benedict XIV. in a letter from the Bishop of Nankin, dated the 3d of November, 1748, and published at Rome by the Congregation de Propaganda Fide.

By

By this time, I apprehend, enough has been said, even in the judgment of our modern Apostles and their followers, to display the brightness of Popish Purity, and to take off the mask from those *whited Sepulchres*, a just emblem of Hypocrites, who, under the specious appearance of Religion, conceal the foulest vices. Perhaps the Junto may have reason to wish, that Mr. Arnold had not been provoked to say so much. Why then would they not let his *Motives*, for leaving their communion, pass uncepsured? Would it not have been more for their own reputation, as well as that of their church, to have taken shame to themselves, and to have set down quietly, without stirring up the coals a-new, and raising a fresh flame, which, if it does not consume the body of Popery, has at least melted off so much of the *fucus*, wherewith the painted Harlot's face was so thick bedawbed, that many, who were enamoured with her artificial beauty, may now perceive the native ugliness of her features.

Before I drop the present subject, give me leave to add a few words more with respect to H—'s vindicators. If they have any thing to offer more material than what has been hitherto produced, they are called upon to do it immediately, whilst the facts asserted in Mr. Arnold's *Motives*, and in this Rejoinder to their Reply, are still fresh in every one's Memory, and the mystery of iniquity, on which side soever it lies, may be cleared up. Truth fears not the severest scrutiny, and, however calumniated, will

will at last prevail over the artfullest combinations of malice and falshood. It is possible, they may have something else in store, which may appear, so soon as measures are properly concerted; but let me remind them, that Mr. Arnold also has something in store, of which he makes no secret; it is a more minute and circumstantial account of their infamous behaviour, which several Gentlemen, of at least as great sagacity, and somewhat *stricter* virtue than any of their Order, have seen and read with horror. For my own part, I am an utter stranger to the Accuser, as well as the Accused, and therefore cannot be charged with any personal bias; and those who know me, will easily believe, that no other motive could have induced me to take this trouble; but that of undeceiving the Public. I judge only from the facts and reasons alleged on both sides, by comparing of which, it appears to me, as, I am firmly persuaded, it must do to every one else, who will judge with impartiality, that the one betrays as evident marks of guilt, as the other discovers those of innocence.

Some, who wish well to the Jesuits, seem to be of opinion, that they have not acted with their wonted sagacity, in attempting to justify their Brother's conduct, before they had got the necessary materials ready. Would it not have been more prudent, say others, to imitate the example of their Sovereign Pontiff, who, tho' invested with the sole power of creating Saints, confers this honor on no man, 'till his

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Contemporaries have been long out of the world. Indeed the apology offered for this pious Director, is not quite so satisfactory as the Catholic Party could wish, tho', as far as can be judged from every circumstance, 'tis the best that could be offered. But who knows what time may produce? How many lucky incidents may concur, when the affair has lain a while dormant? Notwithstanding the present age has so little prospect of being favored with a full vindication of this holy man's conduct, may he not be proposed in the next, as a pattern of angelical purity, when no living witness is left, to call his personal character in question? It is some time since the Jesuits and their partisans in France, speak of Father Girard, as a man of great sanctity, notwithstanding the criminal process of his having debauched his Penitent is printed and published by authority. Why then should not the Reverend Fathers H—n, K—ngst—y, and Wh—te, against whom no legal proof as yet appears, flatter themselves with being put on a par with honest Girard?

In my next, I shall take notice of one more striking passage in Mr. Arnold's Motives, the subject of which, tho' already touched upon in some of the preceding letters, is of too great consequence to the Public, to be passed over, without a more minute examination; and sorry I am, that the multiplicity of my affairs will not permit me to enlarge on it, so much as its importance requires. However, the few hints I shall give, may be of some use, at least in ex-

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citing the unwary to be more on their guard,
by pointing out the variety of traps, which are
set on every side, to draw them into the deadly
gripes of Popery. I am, &c.

L E T T E R XXXI.

S I R,

THE passage I promised to take notice of,
in my last, is as follows: "I have, says
Mr. Arnold, heard them (*i. e.* Popish Priests)
frequently boasting, that some thousands are
yearly converted in these kingdoms; and truly,
considering the great number of Missionaries
spread over the country, the liberties they en-
joy, and the indefatigable pains they take to
gain proselytes, I believe they do not exag-
gerate."

That the emissaries of Rome swarm among
us, not only in all shapes and disguises, but
many also, without the least reserve, as to their
real characters, is an incontestable fact. The
number as well as insolence of these Incendia-
ries have been long and loudly complained of,
tho' to very little purpose; and what prospect is
there of seeing the one diminished, or the other
repressed, whilst their foreign Seminaries are so
constantly supplied from hence with fresh re-
cruits and such liberal contributions, and their
unwearied efforts at home meet with so little
opposition, or rather with an indulgence un-
known

known to our ancestors? Is it to be wondered at; that Popery, with all these encouragements, should have made so rapid a progress, especially as the whole party have the same point in view, and join together with such unanimity in promoting the common cause, as if every individual were actuated by the same soul?

Notwithstanding our degeneracy, which is too visible, I will not offer to insinuate, that Religion is the last or least concern of the present age, since so many noble instances can be produced to the contrary. Yet still it must be allowed, that those, who call themselves the Catholic Church, take much greater pains to propagate Error, than the generality of Protestants do, in maintaining the Truth; tho' at the same time it is confessed by the most indifferent, that, were we all so united and solicitous as we ought to be, in a matter which so nearly concerns us, we should still have work enough on our hands, to ward off the attacks of such restless and dangerous enemies.

With respect indeed to certain transactions, which tend to the subversion of our happy Constitution, the Missionaries have so much regard to their own safety, as to be somewhat reserved, and such precautions are generally taken, that the result of their treasonable Juntos is seldom communicated, except to such whose secrecy can be relied on. But as to the business for which they pretend to be sent hither, that is, to bring us back again to Popery, they make no mystery of it; tho' it can be proved to a de-

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monstration, that the introduction of this false and persecuting Religion will have the same fatal effect on our Liberties, and that Popery must naturally end in Slavery; so that were it only from a political principle, it highly imports us to use all possible means to prevent its growth.

The two more immediate causes of its progress have been already taken notice of, viz. the sending of British Subjects to those pestilential Seminaries abroad, and the spiriting away of Children from their Parents, to be apprenticed or placed out to Popish masters and mistresses at home. Could some method be found out to put in execution the laws provided against the former practice, it might, in good measure, prevent the frequency of the latter, by striking at the root of the evil. But as this must be left to the wisdom of the Legislature; I shall proceed to a short detail of some other stratagems, used with those of riper years, which, as insignificant as they may seem, are attended with such astonishing success, as would appear incredible to those who do not see the Mass-houses so thronged.

Whenever a Popish Priest has a design on any particular person, the first thing he does, after having contracted an acquaintance with him, is to insinuate himself into his good opinion, being sensible that 'tis not his business to convince the understanding, but to gain on the affections. This sort of men are very cautious of entering immediately on religious topics, except in general terms, till by diligent observation

tion they have discovered the temper and disposition of their intended Profelyte, according to which the attack is formed. They now begin to cast out some sly hints about the Catholic Church, and the infinite consequence of being within its pale; which, like so many latent darts, they know, will pierce deep, when other arguments come to drive them on, as an ingenious author has remarked. The great concern they express for the salvation of souls, which, as they insinuate, are so miserably deluded, and in imminent danger of perishing everlastingly, the grave and solemn air they put on, their fervent ejaculations, accompanied perhaps with sighs and tears, seldom fail of making an impression on such as are devoutly inclined. Even the loose and irreligious are apt to be touched with such an extraordinary shew of zeal, which appears to come from the heart. It seems impossible to them, that men, who speak so feelingly, should not be in earnest.

When by these pious tricks the road is paved, and the weakness of the party fully discovered, 'tis then time to begin a formal attack. To those of a serious turn, it is insinuated, that, whereas God recommends some things, only by way of counsel, Protestants, by teaching them as absolute commands, take away all the merit of our performances, which is much greater when we are left free, than when obliged to them under penalties. To those of a different disposition, it is urged, that the road to Hea-

ven is not so difficult as we make it, by requiring of Christians what God never commanded ; that we impose not only unnecessary duties, but such as are utterly impracticable, by preaching up universal holiness, a thing not to be attained in this life, which renders people careless or desperate ; that, after all, when a man, through human frailty, has fallen into mortal sin, the Catholic Church, like an indulgent Mother, has appointed Confession and Absolution, an instant and most efficacious remedy, which we neither have, nor pretend to. These agreeable baits are swallowed with equal greediness by both parties ; the one flatters himself with the prospect of meriting more by his uncommanded obedience : the other rejoices at being informed of an easier way to Heaven than that of sincere repentance and change of life, and that he may keep his sins here, and yet expect happiness hereafter.

To those who are delighted with pomp and parade, they are perpetually talking of their stately and magnificent Churches abroad, adorned with so many glittering altars, their exquisite pictures and statues, the ravishing harmony of their vocal and instrumental music, the variety of rich vestments, the costly silver lamps and candlesticks, &c. These things, it is true, have so little connection with the Gospel, that one would wonder, how any rational creature should be induced to embrace a religion, for the sake of such trifles. Yet numbers there are, whose senses have been so extremely

tremely affected with these mechanical incentives to devotion, as to be raised into a kind of extasy, which they mistook for an heavenly rapture. I know many among us, who are so charmed with the Popish ceremonies, as to assign no other reason for the motive of their conversion. Indeed, if outward splendor be a mark of the true Church, as the most learned Papists affirm, men of this turn may well be disgusted at the nakedness and simplicity of ours. We readily own, that our Religion, however it may deserve the preference in point of orthodoxy, is not near so fine as theirs.

Should any one happen to start a scruple, with regard to the controverted points, the answer is ready, to wit, that all antiquity is on their side. If the Fathers are produced against them, to shew the novelty of their doctrines, they either deny that such authors wrote the books, out of which the passages are quoted, or insist, that the words have been foisted in by Protestants; and, when neither of these subterfuges will serve, the last resource is, to affirm, that the Church, which cannot err, has always interpreted them in a quite different sense, to confirm which, they refer to some forged books, perhaps of the very Author in question.

As they make so free both with Scripture and Fathers, to establish the belief of their own corrupt doctrines, so they take the same liberty in misrepresenting ours. They invent erroneous opinions for us, in order to expose their falsi-

ty, which they find a much easier task than to refute our real ones. Thus they treated the ancient *Albigenses*, and thus they treat the modern Protestants, who are equally calumniated, and equally persecuted. For my own part, I never saw a single Popish Author, who has treated expressly on this subject, whose account both of the one and the other, was not full fraught with the most glaring calumnies.

Nothing is more frequent in the mouths of these men, than to boast among their own party, and even to such Protestants as, they are sure, cannot contradict them, that all the forgeries charged on their Church, have been proved to be groundless inventions of their enemies; but as to those laid to our charge, that we were never able to clear ourselves; that we are so conscious of the weakness of our cause, as to be afraid to dispute with them, and when a conference cannot be declined, that we are always baffled and confounded. Those books of theirs, which have been answered an hundred times, are referred to, as unanswerable; and, in case the very answers are produced, 'tis all, say they, mere cavil and sophistry, and, tho' unworthy of the least regard, has been so fully exposed by Catholic writers, that the authors themselves have acknowledged the fallacy of their own arguments. Thus the same objections are eternally repeated, with such little regard to their confutation, as tho' every Protestant stood self-condemned; and as all this is pronounced with the utmost confidence, it is readily

readily swallowed by the ignorant and credulous. I have heard several Converts of this stamp declaring, that it would be uncharitable as well as unjust to suppose, that men of such zeal and sanctity would offer to deceive them, in affirming for truth what they knew to be otherwise. In short, tho' the clearest evidence should be produced of fraud and double-dealing, they are resolved to believe nothing but what their Priests tell them.

These crafty Missionaries find by experience, that it makes a wonderful impression on some minds, to insinuate, that the generality of our people desire nothing so earnestly as to be reconciled to the Church of Rome; from which they are only deterred by worldly motives. When this impudent calumny fails, the next artifice is, to expatiate on the austere lives of their own Clergy, and the looseness of ours, not forgetting to exert their whole rhetoric on the angelical celibacy of the former, and the wicked matrimony of the latter, which, besides gratifying the calls of the flesh, (an indulgence, which Catholic Priests abhor the very thought of) brings on such an incumbrance of wives and children, as totally disqualifies them for the Ministerial Office, supposing they had any pretence to a valid Ordination.

Another trick, not unfrequently practised, is, to intimidate those, who threaten to complain to a Magistrate of the insolent and disorderly behaviour of certain Popish Priests, who infect their neighbourhood; with the cold reception

ception such kind of informations will certainly meet with. To strike the greater terror on these occasions, they even go so far as to insinuate, that the court itself has most severely reprimanded some busy pragmatistical *Parsons*, who have attempted to disturb Priests in the exercise of their functions. All our Ministry, if you will believe them, are entirely in the Catholic interest, from a full conviction that Papists are the best subjects the King has. Many stories of this kind are told, with the utmost confidence, to the great astonishment of some unthinking Protestants. Now tho' I am firmly persuaded, as every one of common sense must be, that the latter insinuations have not the least probability to support them, yet, as to the former, they are not quite so groundless as I could wish. I am acquainted with a worthy clergyman, in a village not far distant from London, who has assured me himself, that, on his applying to a Justice of the peace, in order to check the impudence of a Popish Priest, who went about openly perverting his Parishioners, he met with such a reception as he little expected.

Not content with aspersing the living, the dead cannot escape them, of whom, whether they speak well or ill, they know how to draw from each some advantage to themselves. For in case any particular divine of our Church, or any other but their own, be named, against whose morals no objection lies, they are wont to assert, as undoubted fact, that he died a good

good Catholic, nor does it signify what vouchers are produced to the contrary, since they have others in store to prove the assertion. As to those who are allowed on all hands to have persisted in their heresy to the last moment, the most hideous reports are raised of their miserable exits. *Father Paul*, for instance, had his bed surrounded with black dogs, and expired with horrid blasphemies, howling and foaming at the mouth. *Luther* and *Calvin* were torn in pieces by a legion of Devils, who left behind them an insufferable stench of brimstone.

As the stories of their numerous conversions here, (which, tho' too well grounded, are much exaggerated; in order to draw in fresh profelytes) prove so successful, it may be easily concluded, what an handle they make of the foreign nations converted by their Missionaries, tho', in effect, all the laboured narratives, published on this head, have scarce a single word of truth in them. Indeed the mighty Empires of *Ethiopia*, *China*, *Japan*, and both *Indies*, make a pompous sound, and easily gull the ignorant; but such as can distinguish between reality and fiction, are sufficiently convinced, that the accounts they have given us of those distant countries, deserve little more credit than the *Golden Legend*. All the world knows, what pains they took to convert the *Ethiopians* from Christianity to Popery, and to what the miscarriage of so pious a design is to be imputed. That country, it is certain, remains as full of
Christians

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Christians as ever, but I believe, it would be no easy matter to find a single Papist in it. 'Tis no less notorious, how well the Gospel has been propagated by the Jesuits both in China and Japan: In the former, 'tis so blended with idolatry, (I do not mean the Popish, but downright Pagan Idolatry, condemned by the Church of Rome itself) that 'tis much to be doubted, whether there is a real Convert in the whole Empire. In the latter, the very name of Christ is held in the utmost abhorrence by the Natives, which is wholly owing to the avarice and impious arts of those who pretended to be his Apostles. As to the Indies, both East and West, they have, it is true, taken a great deal of pains, but, if those of their own communion are to be credited, it was not so much in the quality of Preachers, as of Merchants and Traders. In what manner the Faith has been planted in America, let the Spanish Histories witness. Indeed so many millions of the Natives have been extirpated, that few are now left to be converted; and many think, that even these few reap so little benefit from their Instructors, that they might as well have been left in their primitive ignorance. For surely, say they, two sticks placed cross-ways, which is all the Savages have been taught to worship, in many parts of the new world, are no better adapted to give them a just idea of our holy Religion, than one of their old wooden Idols. In short, if there are any real Converts in those vast regions, that is, such as have a right no-
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tion of Christianity, they may thank the Protestants for it. Yet notwithstanding the forgeries on this head are so palpable, as to excite contempt or laughter, in every one of the least penetration; they raise in our illiterate rabble the highest veneration for a Church, which, by dint of miracles, as they are assured, has almost driven Paganism out of the world.

Another trick is, to deceive unwary Protestants with a shew of feigned Converts, whose real are wanting. Some good Catholic, for instance, is instructed to personate a Protestant, and, after having insinuated himself into the acquaintance of some of the same Religion, first to pretend certain scruples of conscience, then to seem convinced by degrees of his errors, and at length to be reconciled to the Church he never left. I could give you some striking instances of this infamous hypocrisy, as well as of the credulity of those who were perverted by such means.

It is a common thing with them to ask a Protestant, who perhaps knows no more of his own Religion than he does of Popery, what Miracles or Saints we have to boast of, since the Reformation. When they find him embarrassed at such a question, in order to make the deeper impression, they refer him to the Romish Calendar, which is so crowded with Saints, that they jostle, as it were, with each other, there being sometimes five or six clapt together on one day, to say nothing of *Ursula*, and the eleven thousand Virgins, her companions, who

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are all sainted in the lump, as it can scarce be supposed, that the respective qualifications of each were examined with the strictness of modern Canonization. But this, instead of being any objection, only serves to shew how far the power of an infallible Church extends. How naked does our Calender appear, wherein scarce more than a single Saint is to be seen for each month ! And even these few, it seems, we have no just claim to, as they are all absolutely Popish property !

If our Saints are so few, what shall we say to the article of Miracles, which Catholics have such infinite store of, whereas Protestants do not so much as pretend to any ? These two points well urged, can scarce fail of convincing the most refractory, how much their church exceeds ours in the marvellous and astonishing. Should this powerful argument not do the business effectually, how alarming it is to be told, that our Bishops are but mere Laymen *, consequently that we have no Priesthood, no Sacraments among us, and are deprived of the *adorable Sacrifice*, and all the spiritual benefits enjoyed by Catholics ? Such big-sounding words frighten some people, as much as fictitious Miracles and romantic Legends lull others into the snare.

* The tale of the Nag's-head consecration has been so industriously propagated, that the generality of Papists look on it as Gospel. I have heard one of their Female Missionaries saying, in a stage-coach, that a dog had as much power to confer Orders, as the best of our Clergy.

As the artifices of Popish Priests are too numerous to be brought within the compass of a letter, I shall mention but one more. When they hear the *Bible* named with reverence by any one whom they intend to pervert, in case they apprehend, it would give too much offence to speak of it in such disrespectful terms as Catholics are wont to do, or even to insist, that 'tis no rule of faith, without their Church's interpretation, the custom is, to complain that our Translation is not only erroneous, but designedly corrupted. If to this it be replied, that then it ought to be corrected, and that 'tis the duty as well as undoubted right of every Christian to consult these sacred oracles, they recommend, as the only method of satisfying so impertinent and dangerous a curiosity, the *Rheimish* or *Douay* Translation, with such a Catholic commentary subjoined, that the genuine sense is as effectually hid from the reader, so far at least as concerns the points in dispute, as if it still remained in the original languages. For, in short, the Holy Scripture, in any vulgar tongue, and in what manner soever disguised, tho' there be a necessity of conniving at it in some countries, was never approved by the *Apostolic See*, which has been always ready enough to indulge its children in any liberty, except that of reading the pure word of God *.

Indeed,

* 'Tis generally supposed, that the Bible is held in more reverence by French Papists, than by those of other Popish countries: but let any one peruse *An historical Memorial of the*

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Indeed, with regard to our British proselytes, it is doing them no more than justice to acknowledge, that they desire no such liberty; for I have generally observed, that, when they are once become thorough Papists, even these dark translations are thrown aside. The Rosary of our blessed Lady is substituted in the room of the Gospel, and every thing for the future taken from their Priests on trust.

Popery, in fine, has powerful allurements for men of all complexions: it has miracles in store, sufficient for the most credulous; it has visions enough for the most enthusiastic; it has ceremonies enough for the most superstitious,

the most remarkable proceedings against the Protestants of France, from the year 1744 to 1752, and he will soon be convinced, that Popery is always the same. It appears from this Memorial, and the authentic pieces annexed, that, besides the many recent instances of dragooning, plundering, and murdering those innocent people in cold blood, little less inferior to the barbarities exercised on their ancestors in the same parts of France, one *Stephen Armand*, being apprehended, at a place called *Dieulefit*, for having instructed Youth in the singing of psalms, was condemned by the Parliament to the galleys for life, after having been publicly exposed in the Stocks, with a *New Testament and Psalter* found upon him, which underwent the same ignominious treatment, being also put in the Stocks with him, and equally exposed to the contempt and derision of the rabble. As shocking as this instance may seem, yet the sacred book, no less than its owners, has been treated, on other occasions, by those cruel Bigots, with still greater severity. Several Ministers have been actually put to death, for no other crime but preaching the Gospel, and the Gospel itself, because it spoke the vulgar language, burnt by the common Hangman.

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and an endless variety of pompous shews for the vulgar; it has an easy way of going to Heaven for the Libertine, and self-sufficiency, spiritual pride, and works of supererogation, for the devout. And as to the more penetrating, who secretly laugh at all these things, it has not only riches and honors to tempt them, far beyond Protestantism, but the inexplicable jargon of School-Divinity to keep them in countenance. No wonder that a Church, whose grandeur is built on the vices and follies of mankind, should gain such ground on ours as it does.

I shall trouble you with one more letter on this subject, and am, &c.

L E T T E R XXXII.

S I R,

BEFORE I proceed to a farther detail of the causes to which Popery owes its present growth, it may not be amiss to say a word or two concerning Popish Loyalty. It is generally believed, that any man, whatever his religious tenets are, may be a faithful subject. This I can readily grant, with respect to those of all other denominations, except Papists. My reason is, that all the instances, which can be produced of their peaceable deportment, in every period since the Reformation, being contrary to their avowed principles, are to be looked

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upon as no more than a temporary obedience, and consequently never to be relied on. Their Priests indeed sometimes tell them, that 'tis requisite, as things are circumstanced, to act so prudently as to give no offence; and, to quiet such consciences as might be too scrupulous at conforming to a practice which they condemn in their hearts, it is insinuated, that his Holiness has granted a dispensation for such outward compliance, which, however, is always to be understood, as no longer necessary, than the present circumstances require.

That this is a true state of the case, will evidently appear from a fact, which is too notorious to admit of the least dispute. All the world knows, that, in the famous Bull, *Cæna Domini*, which is still solemnly published every year at Rome, the greater excommunication is denounced against all such as subject the Clergy to secular justice, against every one, of what rank or degree soever, who harbour heretics, or read so much as two or three lines in their books, who hinder appeals to Rome, or interrupt Priests in the exercise of their functions, and especially against such as possess churchlands and goods *. From hence it is clear, that not only the King and Parliament of Great-Britain, but the bulk of the whole nation, stand excommunicated, and every one absolved, as far as a papal Bull can do it, from his oath of

* Vide Card. Tolet. Institut. Sacerdot. c. 20.

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Allegiance : tho' as to this latter point, it ought to be noted, that Papists have no need of absolution, since they refuse taking the oath of Allegiance, no less than those of the Test and Abjuration *. 'Tis impossible for such men to be loyal to their Prince, till they renounce their dependance on a foreign power, and this, we are assured, they neither will nor can do, so long as the Pope's supremacy is an article of their faith. But to proceed with the principal subject of our letter.

Besides the various artifices made use of, in gaining proselytes, of which you have had a small specimen in my last, it is to be particularly noted, that, as the Catholic cause might suffer for want of money, there are Funds established for every occasion that offers. One of the chief branches, as already remarked, is appropriated to the maintenance of such Youth as are intended for the mission, and the next for placing out servants and apprentices to Popish masters and mistresses. Another branch is applied to the educating of girls in foreign Nunneries, who, when duly instructed, are sent home, and, if possible, married to Protestants, whereby the whole family is generally

* There are many exceptions to this general rule, which is not to be wondered at, since the Pope, we know, claims a power of dispensing with oaths, that is, not only of granting licence to break such as have been taken *bonâ fide*, but to take others, without intention of keeping them, any farther than suits the present conveniency.

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secured *. I could produce several instances of the great success of this method. There is a peculiar branch appointed for relieving the necessitous, who are most liable to temptation, especially prisoners, not excepting those in Newgate itself: but this relief continues no longer than till they are thoroughly reduced. For tho' nothing can be more ardent than Popish charity, whilst the work of conversion is going forward, nothing cools sooner, when it is completed. How many have I seen, both at home and abroad, who were highly caressed, till they became good Catholics, and afterwards left to beg their bread!

Another principal branch is employed towards supporting the *old*, and erecting *new* Mass-houses, in every convenient quarter of the Capital, particularly in *St. Giles's, Moorfields, Rosemary-lane, Rotherhithe, &c.* and paying the swarm of Priests and Fryars, who therein officiate. Some of these Mass-houses, you may perceive, are in such parts of the town, that it can scarce be supposed, they are under the protection of any foreign Minister; and even supposing they claim such protection, it ought to be considered, that no Minister has a right to

* Marriages between Papists and Protestants are not unfrequent in England, in which case the children, on decease of the latter, are almost always brought up in the religion of the Survivors. It is much to be wished, that a law were made here, to prevent such marriages, as in Ireland, or at least to take such children, as have been educated Protestants, out of the hands of their Popish Parents.

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grant to the natives of the country he resides in, what the laws absolutely prohibit; and that the bare proposal of our enjoying the same privilege in Popish countries, would be received with the utmost scorn and indignation. Be it as it will, one thing is indubitable, that these harbours of disloyalty and superstition, by what means soever erected, or by whomsoever supported, are as publicly frequented as most of our Parish-Churches, and not only of pernicious consequence to their respective neighbourhoods, but to the whole nation.

There are likewise no inconsiderable funds to encourage the writing and printing of new Popish books, and reprinting of old ones; nor will you be surprized, that those, who have employed their pens against the Protestant Religion, and the established Church in particular, should be amply rewarded out of the Catholic Stock. The laborious Father *B-t-l-r*, no doubt, merited a more than ordinary premium for his *Lives of the Saints*, lately published in seven volumes 8vo. wherein he attempts to set every canonized Enthusiast or Impostor of his church on a level with the Apostles; and takes indefatigable pains to keep the scoffers of the Gospel in countenance, by endeavouring to convince them, that all the fictitious miracles and legendary tales, wherewith the ignorant have been so long cheated, have the same authenticity with those sacred records, which every Christian allows to be of divine inspiration. This work has done such service to the good

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cause, that its author, besides a large reward from the general Fund, has had the stipend of his chaplainship augmented to eight times the usual allowance, by his noble patron, and, in all probability, will have the first vacant mitre.

I have already taken notice of two other celebrated books, viz. *England's conversion and reformation compared*, by Ch-ndl-r, the titular Bishop, and *England's reformation*, by honest T. Ward. As I have given you their genuine character, I shall say no more of them here than that both have the same tendency, tho' nothing can be more different than their style and manner, the one being written in grave prose, the other in a sort of hudibrastic rhyme. The former is wholly calculated to argue, or rather to frighten people out of their reason, the latter to laugh them out of it. However, I am firmly persuaded, that, if Ch-ndl-r's prose has gained its thousands, Ward's burlesque rhymes must have gained their ten thousands, being perfectly adapted to the taste of the rabble, who are so excessively charmed with the droll-account given of the Reformation, as to have got the most ludicrous passages by heart, which they are wont to repeat on every occasion, to the great confusion of their Protestant auditors.

Notwithstanding this admired book has gone through so many editions, I am just now informed, that 'tis lately reprinted, with considerable additions and embellishments, nay more, that the publisher is actually sending about

about *printed bills* to every quarter of the town, to apprise such Protestants as incline to get rid of their Religion, what an inestimable treasure they may purchase at his shop. Before I conclude the present letter, I shall make a strict enquiry into the truth of the fact, and let you know the result. In the interim, let us proceed to another Popish artifice, already touched on, which seems to be a modern invention, and indeed is of so extraordinary a nature, that, *if the end did not justify the means*, the subtlest Jesuit would, I apprehend, be much at a loss how to justify it.

That Papists should endeavour to paint their own church in the fairest colors, and ours in the foulest, is but natural, and what may be easily accounted for; since every thing, which serves to exalt the one or depress the other, answers the ends of Popery. But what end, say you, can those books answer, which they write against *Christianity itself*? Undoubtedly, the very same as the other, by distracting people's minds, and forcing them, as it were, to recur at length to their infallible church, *out of which*, if you will believe them, *no man can find a place to rest his foot on*. To a thorough Papist, whether Priest or Layman, nothing is deemed illicit, which may serve, in any degree, to promote the Catholic cause.

Fletere si nequeat Superos, Acheronta movebit.

You have often heard, that the author of a most impious treatise, entitled, *Christianity not*

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founded

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founded on argument, has been *slowly* suspected, by discerning persons, to be an Irish *Tract*. For my own part, I have sufficient reason to believe this suspicion well grounded; having heard several of them talking in the same strain; and could name some of their most bigotted Laity, particularly a Physician, who, in certain companies, pretend to be down-right Infidels; tho' it may be perceived by an attentive observer, that the whole drift of their discourse is to prove, that no such thing as certainty is to be found in religion, unless we go to their Church for it. Certain it is, that many deistical tracts, of the most pernicious tendency, by whomsoever written, have been industriously scattered abroad by Papists, when they found that tracts of another kind would not answer the purpose; and no less certain it is, that every one of these pestilent books, which seem entirely calculated for the destruction of Christianity, serve to verify Bishop Berkley's prediction *, to wit, of their serving to promote the cause of Popery, which, we find by experience, has encreased among us, in proportion to the encrease of infidelity.

Another writer of the first rank, makes the same kind of remark, with respect to the profane discourses of the emissaries of Rome, who, as he observes, have not been wanting of late, to mingle themselves with the Freethinkers, and to join with them on such occasions as too frequently offer. As nothing is easier than for

* In his *Alciphron, or the Minute Philosopher*. In this
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this sort of men, who appear in all shapes and disguises, to mix with every sect and party, so they seldom fail of drawing some advantage from each, by instilling new errors, or improving on the old ones. Among those who make a scoff at the Bible, and consequently look on Popery with no less contempt than Protestantism, such specious arguments are retailed as harden them in their infidelity. The Sceptical are so bewildered and perplexed with the starting of fresh doubts, that Truth and Falseness seem to stand on the same tottering basis, so that the mind, tossed about like a troubled sea, can find no rest. This may be thought a very strange method of proceeding in those who pretend to reduce people to the *true religion*; but men, so well versed in the arts of delusion, are not insensible, that such indirect methods are more likely to succeed, than entering directly on points of controversy, which would betray their real characters. For, as the same writer adds, supposing Christianity should be extinguished, people will never be at ease till they find out some other method of worship, which will certainly produce *Superstition*, and this will naturally end in *Popery*.

As we have been speaking of Popish books, it may not be improper to take notice here, that one *Meighan*, the famous Irish bookseller in Drury-lane, dealt very largely in this kind of ware; he made so little account of the penal laws, which strictly forbid their publication, that he did not think it necessary to use the titular

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tular Bishop's precaution of clapping *Antwerp* or *Douay* in the front, but undauntedly set down his name and place of abode at length. However, the fervor of this man's zeal was a little cooled by the unexpected Seizure of a considerable quantity of his prohibited goods; but the loss, I assure you, has been amply repaired; for 'tis no secret, that the same kind of books have been often reprinted, since that unlucky æra, and are still openly sold in this capital, and, as I am informed, at the very same shop, either with or without fictitious titles, just as the authors or publishers took it into their heads, as they do not seem to be under the least apprehension of a fresh seizure.

Nothing of this, you will say, is to be wondered at. For my own part, though I am not much apt to be surprized at any thing which comes from the Popish quarter, yet, I must confess, I was not a little amazed at having one of those *printed bills* I mentioned, this very day * put into my hand by a common hawker in the street. The contents, as you will see by the enclosed, are as follows. "*This day was published (adorned with sixteen humorous copper plates) that Excellent Book, necessary for all families, England's Reformation from the time of King Henry VIII. to the end of Oates's plot. A Poem, in four Cantos. By Thomas Ward. Printed for Thomas Lewis, in Russel-Court, Covent-Garden, price (only) 3 s. 6 d. formerly sold for*

* Twentieth of June, 1760.

6 s.

6 s. where may be had, *The compleat Pocket-Manual, with Offices for the DEAD. Latin and English. Pr. 1 s. 6 d. 800:*

Tho' in one of my former, as well as in this, I have given you some account of this excellent book, so necessary for all families, yet, as it now appears in a finer dress than ever, and is so strongly recommended, I send you one of this last impression, together with a Pocket-manual, and Office for the Dead. With regard to the former, the Protestant World is now informed, that any one may find therein sufficient inducements to turn Papist, for so small a price as 3 s. 6 d. which, it seems, he could not do before, for less than 6 s. I need not repeat here, that the whole drift of this burlesque poem is to expose our Church and Legislature to contempt and ridicule, and to make people ashamed of their religion, as that of the two latter is, to make them transfer to the creature the honor only due to God, and to throw away their money, on pretext of relieving the poor souls in Purgatory, but in reality to maintain a swarm of idle drones, who, by dint of these painted flames, become masters both of their purses and consciences.

You may see, by this specimen, that *T. Lewis* has far exceeded his Catholic predecessor, *Meighan*, since, not content with printing and selling those books, in an open shop, the very importing of which from abroad is highly criminal by our laws, and liable to severe penalties, he dares to thrust his printed bills into every

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a variety of stratagems to retain their proselytes, than they employed to entrap them; it rarely happens that any one deserts, who has once enlisted under their banners. Matters are so artfully managed, and so many engines set at work, to prevent such a disgrace, that even those, who perceive how grossly they have been abused, are so sensible of the vindictive spirit of their Converters, as seldom to have courage enough to break their fetters. They have learnt by experience, that tho' Popish Priests have now no racks nor stakes to chastise relapsed Heretics in England, they have other methods of persecution, little less formidable; among which, that of blackening their characters, and rendering them as infamous as possible, is none of the least. But words alone, tho' these often give more deadly wounds than a two-edged sword, are not deemed sufficient, when any one has renounced their communion. On these occasions, the whole Catholic party rise up to a man, and join their Priests in distressing the apostate in his circumstances, to the utmost of their power, and generally take their measures so well, as to make him rue the day he left them.

If this rule is so invariably observed, with respect to the living, what quarter can the Dead expect, who are less able to defend themselves? Tho' their bones indeed are not carried out here, in an *Auto de fe*, to be burnt, as in Spain and Portugal, yet their memory is surely blasted, so far as Popish malice can do it.

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As every thing has two handles, so Forgery, one of the main engines of Popery, is managed with such art, that the *acknowledged virtues* as well as *pretended vices* of its antagonists are made to serve the same end. Left a possibility of salvation, for instance, should be allowed to such Protestants, whose lives never gave the least room for scandal, nothing is more frequent with Papists than to assert, that they found the necessity of reconciling themselves to the *true Church* on their death-beds. There is, I am informed, among the curiosities of the Vatican, a letter shewn to English travellers, which is said to have been written by the immortal *Usher*, a little before his decease, wherein he is made to renounce the doctrines of a Church he had so nobly defended, and to embrace those of Rome, which he had so unanimously confuted. The same reports have been raised, with equal confidence, on the learned *Bramhall*, his successor, on the pious author of the *Whole duty of man*, and many others. It would amaze you to find what effect these reports, tho' destitute of the least shadow of truth, have had on the ignorant and credulous, who inferred from hence, as I have often heard them express with an air of triumph, that, tho' our religion might be the best to *live* in, theirs was undoubtedly the best to *die* in; since it appeared from these instances, that the wisest and best of our Divines, when they came to their last moments, were afraid to risk their souls in any other.

In this respect, it must be owned, that Popish Priests, especially Jesuits, do no more than what is consistent with their established principle, namely, that the end justifies the means; consequently, if that, in their opinion, be good, all the calumnies, lies, and forgeries, which may serve, in any degree, to advance what they call the Catholic faith, are deemed lawful expedients. If this be the case, as undoubtedly it is, how can it be reasonably expected, that any unbiassed or uncatholic reader should pay the least regard to vouchers produced by such men, however seemingly authentic? Have not letters and other writings been often forged with such exquisite art, and this out of mere wantonness, as to deceive the very persons whose hands were counterfeited? What wonder then, that the same arts should be made use of, to promote the cause of Popery?

As to attestations and certificates pretended to have been extracted from the registers of the Inquisition, for the same good end, the Public has been long since convinced, how little they are to be regarded. The truth is, that the original records of the Holy Office are never suffered, on any account, to be divulged; and indeed, considering how much it imports the ministers of that tribunal to depreciate the credit of every one who attempts to expose them and their proceedings, it would (to repeat what the Rev. Mr. *Corpe* says on this subject) be the height of credulity to suppose, that men of their character would not take themselves,

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selves, and acquire others, who dare not disobey them, to take a thousand false oaths, rather than acknowledge the shocking instances of injustice and cruelty, which have been providentially brought to light, to have any foundation. These are the sentiments not only of that Gentleman, but of every one else, who is not blinded with prejudice: to which let me add, before I take leave of this infernal Court, that the veneration paid to it, in some Popish countries, is in great measure, owing to its impenetrable secrecy, just as the people's devotion is owing to their ignorance; and if any thing chances to transpire, effectual methods are taken, as every one knows, to prevent the telling of tales. To return to the principal subject of our letter. It cannot appear at all surprizing, that Popery should have made so rapid a progress in this kingdom, when we reflect, that, besides the numberless artifices suited to every person and occasion, which its emissaries are ever on the watch to put in practice, it has something in it, which naturally strikes the eye, and affects the imagination of the vulgar with its theatrical pomp, an entertainment, which the simplicity of our church cannot afford them. So that, upon the whole, I wish it were no exaggeration to say, that some thousands are yearly perverted, directly or indirectly. For, as I before observed, 'tis sometimes found necessary to make people Infidels, before they can be made Papists. Experience has shown, that those, who could not be at first persuaded to

to go to Mass; yet, when they have been so
 well-worked upon, as wholly to absent them-
 selves from the duties enjoined by their own
 church, generally fell into the snare. This
 they embrace, as the last expedient to stifle the
 clamors of a troubled conscience, which, what-
 ever some may pretend to the contrary, will
 not be hushed, without some sort of religion;
 and that, which flatters the passions most, and
 speaks least to the understanding, as Popery
 certainly does, is best adapted to men of this
 stamp.

In a word, as the evil spreads so wide, and
 daily gathers new strength, 'tis well if we have
 not cause to say of Popery, what one of the an-
 cient Fathers said of Arianism. These Heretics,
 who denied the divinity of Christ, were so in-
 defatigable, and so successful, in propagating
 their false doctrine, that the world, on opening
 its eyes, stood amazed to see itself almost en-
 tirely Arian. As Popery is no less indefatigable,
 who knows but it may prove equally successful,
 and that a time may come, when the people of
 this kingdom will wonder how they became
 Papists? We are continually railing at Popery,
 and yet seem perfectly indifferent how much
 it prevails among us. Certain it is, that the
 name does not carry with it now so dreadful a
 sound as it did formerly: Numbers, who once
 shuddered at the mention, are now perfectly re-
 conciled to it; they flock in shoals to the Mas-
 houses, which, numerous as they are, can
 scarce contain them: Many more have been

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so bewitched by papal sorceries, as to have hardly any sense of religion at all. And how many are there, who, tho' professed members of the established church, never attend its service, being quite indifferent what sort of worship prevails! None lay more open to the snare of Popery than these two latter classes, and most of them, if properly attacked, are, sooner or later, drawn in.

All this, you will say, is very alarming. It is alarming indeed, and may be attended with fatal consequences. But since we are warned of the danger; nay more, since we have so severely felt what Popery is, why do we not provide against it, by applying such a remedy as is still in our power? For tho' it is greatly to be feared, that those, who have been already perverted, are irrecoverably lost, yet will it be doing an infinite service to the nation, and posterity will bless us for it, if we can preserve those who have hitherto escaped the contagion. This perhaps may be partly effected, by driving out from among us, those *wolves*, the Missionaries, who at present range about every where, without controul, seeking whom they may devour. I do not call them *wolves in sheep's clothing*; for the truth is, tho' many such there are, the greater part are so impudent as to appear in their real characters; and yet even these, we find, gain proselytes. To be cheated by a wolf in disguise, is no very extraordinary thing; but to be cheated by one who shews his teeth and claws, is peculiar, I believe, to the natives of this

this Island, who, with all the lights which the Gospel in its utmost purity can afford, run headlong, with their eyes open, into the gloomy mazes of error and superstition.

'Tis no easy matter, I confess, to clear the kingdom of these Incendiaries, who have hitherto eluded all attempts of the Legislature for this purpose; and, as to exposing their unhallowed tricks, tho' it has been done a thousand times, and so effectually, one would think, as to make them desist, or at least to act with more reserve; yet, we see, they still go on in the same track, without fear or shame. Have we then no remedy left to prevent the farther spreading of this devouring pestilence, and to preserve at least the rising generation? There is one, I am persuaded, which would prove more efficacious than all our penal laws, and all the polemical tracts ever written: It is, to begin early with the instruction of our Youth in that most essential point, which is too often the last and least part of modern education: I mean the true knowledge of the Gospel; for to me it seems morally impossible, that any Protestant, well acquainted with the doctrines therein contained, should ever turn Papist from motives of conscience.

I have here given you my genuine sentiments, tho' not in a very methodical manner, of the present state of Popery among us, and pointed out some of the causes of its enormous growth. I could say a good deal more of the daring and insolent behaviour of those lawless

Strangers who infest this capital, but, from henceforward, shall confine myself to that of the *Jesuits*, who being the most subtil and enterprizing, are consequently the most dangerous. These men pretend to greater sanctity than other Orders; and are such perfect adepts in the arts of delusion, as either to conceal their vices under an external shew of virtue, or, even when detected, to make their very vices pass for virtues, with such at least, whose passions are so agreeably sooth'd and flattered by these insinuating Jesuits, that they have no inclination to be undeceived. Libertines are charmed with the moral systems of Jesuitism; but the serious and reflecting have been long convinced, that they tend to the destruction of all morality, and that the Society, from its first institution, was wholly built on worldly politics, wherein religion had no other concern, but to serve the ends of ambition, avarice, lust, and revenge.

As the Jesuits of all countries are governed by the same maxims, I shall, in compliance to my former promise, first give you a succinct detail of the proceedings of the Portuguese, (always including the Spanish, with whom they have been, and still are, inseparably connected;) then proceed to those of our own nation, and lastly conclude our present correspondence with some general reflections on the whole Society. I am, &c.

LEB. T.

L E T T E R XXXIII.

S I R,

I Could fill many volumes with an account of the disorders occasioned by the Portuguese Jesuits, in every part of the globe where they have once found means to introduce themselves; but, having already taken notice of some of their proceedings at home, shall at present confine myself to those in *South-America*, which have lately made so much noise; Of these I shall give you a short extract, with some curious remarks interspersed, for which, as well as the subsequent reflections, I am chiefly indebted to a very sensible Italian Gentleman, who had resided many years in that part of the world; so that, altho' the most material passages have been published by authority at Lisbon, you will find here something new and entertaining.

You have heard, no doubt, of the Treaty concluded in 1750, between the crowns of Spain and Portugal, for exchanging certain provinces in America, viz. *Nova Colonia*, in the Southern part of *Brazil*, possessed by the Portuguese, and *Paraguay*, whereof the Spaniards claimed the property, tho', in effect, the Jesuits were the sole masters of it. This exchange was first proposed by his Catholic Majesty, with a view of putting a stop to the smuggling trade carried on between the inhabit-

ants of *Colonia* and those of *Buenos Ayres*: and what induced the King of Portugal to accept it, was the assurance he had received of the rich gold mines in that province, tho' his subjects in general were extremely averse to it. But whatever view the two Princes had, they were not, it is certain, the same with those of the Society, who found means to disconcert the measures of both. Even whilst the negotiations were depending, these Fathers had used a thousand stratagems to embarrass the ministry, artfully insinuating, that those very obstacles, which they themselves had thrown in the way, were an evident proof how impossible it was to carry the said treaty into execution. At the same time, they set all their engines at work to create a misunderstanding between the two Courts, which, they flattered themselves, would naturally produce fresh difficulties, and thereby prevent their deep-laid projects from being fully exposed, till they saw their Empire so well established, as to be no longer under a necessity of disguising them.

Notwithstanding all the tricks and subterfuges to conceal their designs, the Court of Lisbon was so thoroughly apprized of them, that it was judged absolutely necessary to come to such rigorous expedients as might check the insolence of a junto of men, who were grown really formidable. It now appeared, beyond all contradiction, that they had founded a mighty Republic in those parts, which were so well peopled, as to contain, only on the banks
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of the river *Paraguay*, no less than thirty-one towns, with upwards of an hundred thousand souls, who were as poor and wretched, as their *Padres* were rich and happy, being treated like the vilest slaves. To gain this dominion over them, a variety of artifices had been made use of: the first was, not only to permit no officer, whether ecclesiastical or civil, to set foot in the country, but to extend the prohibition even to private persons; and indeed the avenues were so well guarded, that all entrance was impracticable, except to those of their own Order: The second was, to forbid the use of the Spanish language, and to allow no other to be spoken but the Indian, that all intercourse with the King's subjects might be entirely cut off, and every thing, relating to their form of government, remain an impenetrable mystery.

These methods were taken, with respect to Foreigners; (for as such they treated every one who was not of their party) but as to their own Vassals, they knew how to keep them in subjection, by *catechising* them, after their wonted manner, that is, by perpetually inculcating, as one of the most inviolable maxims of the Christian Religion, a blind obedience to every command of their Missionaries, however unjust and cruel, who, by crafty insinuations and abusing their credulity, had got the monopoly both of their souls and bodies. This, with the horrid character they gave of all other white people, not excepting ecclesiastics, whom they painted

in the most odious colors, joined to a few superstitious ceremonies *, seems to have been the whole Gospel which those miserable Savages had learned. In consequence of these plain instructions, they were filled with the most implacable hatred to every one whom the Society declared for enemies. Among other Christian precepts, it was particularly enjoined them to shew no mercy to such as fell into their hands, and especially to cut off their heads; which precaution, their *blessed Padres*, assured them, was absolutely necessary, lest the bodies, tho' seemingly dead, should come to life again. as frequently happened, by diabolical art. †

But, besides these methods, they did not forget their main point, which was, to render the Indians useful on a proper occasion, by making

* It appears from the narrative, that the Jesuits had taught them the grossest idolatry, that is, not only the adoration of Saints and Angels, but of their very images; which is not to be wondered at, in such a part of the world, when the vulgar, even in Portugal itself, believe them to contain some divine virtue.

† It has been justly remarked, that superstition and cruelty go together. The church of Rome has been, for many ages, equally infamous for both. The truth of this observation sufficiently appears from the present instance, which is farther confirmed by the conduct of the French Jesuits in Canada, and other parts of North America, on the back of our settlements, who have taught the Savages of that country the same kind of idolatry, and the same blood-thirsty maxims, with respect to the English who are so unfortunate as to fall into their hands. The custom of *Scalping*, so much encouraged by their preaching, is more barbarous than the Brazilian method, tho' this be the shortest way of going to work.

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them good Soldiers at least, whatever became of their Christianity. For this purpose, they had introduced such persons as had taught them the military exercise, and the management of all kind of arms, both offensive and defensive. The Italian Gentleman assured me, that, during his residence in *Brasil*, a great number of Jesuits had arrived from Europe, most of whom he had personally known in Germany and Italy, some in the station of common Soldiers, others in that of subaltern Officers, and one in particular, who had been a colonel, some who had been gun-smiths, several others, Founders of artillery, and some, Engineers. All these men he saw passing through *Rio de Janeiro*, in their journey to *Paraguay*, and was not a little astonished to find them so strangely metamorphosed, every one being clothed in the grave habit of St. *Ignatius*, and all pretending to be sent as assistants in propagating the Gospel among the Indians.

When these zealous Missionaries found that the troops of the two Princes were actually on their march, in order to bring them to reason by force, in case the stipulated exchange could not be made otherwise, they pretended to be all obedience, requesting only that the Indians might have time to gather in their corn, which would enable them to remove more commodiously to the new settlements assigned them. The Generals were so far deluded with this specious pretext, as to agree to a suspension, which the Jesuits made no other use of, but to

arm the savages, and keep them more firmly attached to their interests; for no sooner had the troops begun to advance, after the desired time was elapsed; in hopes of meeting with no obstruction, but they were soon convinced, how grossly they had been imposed on. A detachment, commanded by a Portuguese Colonel, had scarce advanced twenty leagues, when it was suddenly stop't by the *Caçique* of a neighbouring village, who fiercely rode up with an hundred horse, all completely armed with swords, pistols, and muskets, and appearing as well disciplined as the best cavalry in Europe; and tho' the Portuguese were much superior in number, yet the *Caçique* made so little account of them, and behaved with such haughtiness, that, when the Colonel presented him with a fine gold-laced hat, he disdainfully clapt it under his saddle, and then rode off: all which the Colonel bore patiently, not only because he had no orders to come to a rupture, but chiefly because he had received advice, that Father *Pedro Trevão*, a famous Jesuit, was not far off, with a body of seven thousand Indians; that there was a strong castle, at some small distance, well garrisoned and planted with artillery; and, moreover, that the Society had all the Indian Tribes so absolutely at their devotion, that they could raise, on occasion, an army of an hundred thousand men.

The Portuguese General, being informed of this opposition, advised the Marquis *de Val de Lario*, his Catholic Majesty's Commissary, expressing

pressing his resentment, in the severest terms, against the Jesuits, especially at the trick put on them; for, notwithstanding their solemn assurances to the contrary, it now plainly appeared, that the Indians, instead of quietly evacuating the country, had all taken up arms, and fortified several passes, by direction of their *Padres*, whose designs were so visible, that the Generals resolved to proceed against them with two separate armies at once. Indeed there was the greater necessity of acting vigorously on this occasion, as a large body of Indians had made two furious attacks on a Portuguese Fort, with some pieces of cannon, and committed several barbarities, which some of them, being taken prisoners, confessed, was done at their *Padres* instigation.

The Portuguese had scarce passed over the river *Parde*, when a large body of Indians began to discover themselves, and to harass their march; notwithstanding which, they still proceeded, with the enemy always in sight, till they came to one of their principal posts, which was fortified with a double entrenchment. The General, meeting with this obstruction, sent to desire a parley with the Savages, from whom he received no other answer than that their Camp-master, named *André* *, had orders from

* This *André* was a Lay-brother, one of those Engineers or Officers, who had been sent over, disguised in the habit of a Jesuit; and as it so highly imported the Society to act as much in the dark as possible; this answer, which so plainly

from his Superiors, not to suffer the Portuguese, by any means, to advance. Thus open war was declared between the Jesuits and the Kings of Spain and Portugal, and tho' briskly carried on, till the year 1754. yet the General of the latter Prince, finding himself too weak to execute his master's orders, was forced to consent to a truce, till his Catholic Majesty's pleasure should be known. At the same time, the Spanish Forces, which had taken a different route, were, in like manner, stop'd in their march, and compelled to retire to the banks of the *Rio de la plata*, as the Indians, they found, had here also not only taken up arms, but, by their Padres' direction, destroyed every thing necessary for the subsistence of the troops, who were greatly astonished to see the Savages under so excellent and regular a discipline, which it was impossible to conceive, how a people, naturally so rude and ignorant, should have learned, without the instruction of European Masters.

An account of these transactions having reach'd the two Courts, that of Madrid, besides sending a large reinforcement to the Marquis, order'd him to charge the Provincial of the Jesuits with breach of faith, and to tell him to his face, in plain terms, that, if he did not deliver up the Indian villages in a peaceable man-

ner, plainly discover'd what his brethren took such pains to conceal, must be attributed to the indiscretion of the Indians.

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net, so that not a single drop more of blood might be shed, the King would look on him and his brethren as traitors, and proceed against them accordingly. The Court of Lisbon also on receiving the like information, sent instructions of the same tenor to their General, directing him to act in concert with the Spaniards, that an end might be put to so scandalous a war. But before these orders came to hand, the two Commissaries had agreed to unite their forces, and, in effect, this junction had been made in January, 1756; in consequence of which, the combined army began to move on the first of February; when, a general muster being made, sixteen Spanish soldiers were found missing. These men had been sent to reconnoitre the field and get some intelligence; and tho' it was at first suspected, that they had deserted, their mangled carcases soon discovered, that they had been cruelly murdered by a party of Indians, who, to shew they had no hostile intentions, perfidiously decoyed them on, by holding out a white flag, and offering them refreshments.

The united forces continued their march, perpetually harassed by the enemy, till the 12th of February; when the Indians, tho' advantageously fortified on an eminence, were briskly attacked in their entrenchments, and, after an obstinate resistance, totally routed, leaving a good number dead on the spot, with several pieces of cannon, &c. This blow made such impression on them, that they did not venture

ture a second engagement, till the 13^d of March, when the two armies approached the foot of a very steep and almost inaccessible mountain, which, however, having attempted to ascend, in order to proceed to the settlements on the other side, they found the pass defended by another regular entrenchment, well planted with artillery, and filled with a large body of Indians; but these, being smartly fired upon by some field-pieces, and instantly attacked in flank, were also dislodged and put to flight.

Notwithstanding this second victory, the troops were obliged to halt till the 3^d of May, in order to clear the roads and open themselves a passage, when, proceeding on their march, they discovered another body of Indians, near three thousand in number, who had several skirmishes with the advanced guard. They still continued marching on, till they came to the river *Cherubi*, the passage of which was hotly disputed by the Indians, who had here also fortified themselves, but, being vigorously attacked, were soon driven from their posts.

The Portuguese General, advising his Court of this day's operation, thus concludes his letter:

The inclosed plan sufficiently demonstrates with what propriety the Savages had taken their measures. In short, if this plan was really drawn by Indians, as the Jesuits give out, it must only serve to convince the world, that these good Fathers, who pretend to come hither, with no other view but to convert souls, have taken infinitely more pains to instruct them in
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the military art, than in the duties of Christianity.

The troops arrived, on the 16th of May, at the town of *St. Michael*, which they found all in flames, tho' it rained pretty hard. The finest houses had been already reduced to ashes, and the church itself, a magnificent edifice, was with much difficulty preserved. On the same night, the Spanish General resolved to attempt taking by surprize the town of *St. Laurence*, about two leagues distant; for which purpose he sent the Governor of *Monte Vedio* with 600 Spaniards and 200 Portuguese. They entered the place at day-break, without being perceived, and found a considerable number of families in it, with three Jesuits, viz. Father *Lamp*, their Curate, the famous *F. Tedeo*, one of the most active, turbulent, and resolute of the whole Society, and a Lay-brother. Every thing here fell into their hands without opposition. The two former Jesuits were carried to the main body of the army, from whence the General sent the first back again to the town, desiring the Portuguese Officer to entertain the other in his own tent; but when the troops arrived at the village of *St. John*, this last Jesuit was left in custody of the Governor, who, in a few days after, suffered him to retire to another part of *Paraguay* *. There was a fourth Jesuit, who,

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 * It has been conjectured, with great show of probability, from this Governor's conduct, as well as the General's,

by his seditious discourses and turbulent behaviour, had taken more than ordinary pains to prejudice the Indians against the exchange; but this man, at the approach of the troops, had fled beyond the mountains; with the inhabitants of the first-mentioned town, whereof he was Curate, after having set it on fire, as before related.

Nothing could be more amazing than to see with what a blind obedience the poor creatures, who remained in these towns, submitted to the arbitrary will of their *Padres*, at whose nod they threw themselves flat on the ground, and, after having patiently received twenty-five lashes with a scourge, rose up, and humbly kissed their hands.

The two Generals having taken up their quarters, one at St. Michael's, and the other at St. John's, had now an opportunity of examining at leisure certain papers found in those Jesuits' possession, three of which, being written in the Indian tongue, gave great light into the secret springs of the present revolt. The two first contained instructions from the *Capitques* to the officers of their respective forces to assemble in a body, exciting them to resist to the last drop of blood, and not to suffer any white people to set foot in their country. The third

ral's, in permitting two such dangerous Incendiaries to escape, that they had been corrupted; tho' perhaps it might have been owing to fear, as they saw what a prodigious influence those crafty Missionaries had over the natives.

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consisted of a letter, said to have been written in the name of all the *Caciques*, to the Governor of *Buenos Ayres*; wherein they declare their unalterable resolution of never submitting to the intended exchange.

The Jesuits and their partizans endeavoured to make the world believe, that these papers not only contained the genuine sentiments of the Indians, but were actually drawn up by those whose names are subscribed: notwithstanding which, it was the general opinion, and indeed it can scarce be doubted, that, by whomsoever they were written, the contents were entirely dictated by their *Padres*, who are perfect masters of the language, and well knew, how admirably such papers conduced to promote their own ends. Moreover, the drawing them up, in the name, style, and language of the Savages, answered at once two useful purposes; the first, to divert their vassals from accepting any overtures of accommodation; and thereby more effectually establishing the dominion they had acquired over them; the second, as it less hazarded their own persons, in case of accidents, since they might always lay the blame of what followed on the incorrigible obstinacy of the Indians, which they themselves thus craftily fomented. There was another still more exquisite piece of cunning to be remarked in the letter, wherein, among other things, it was insinuated, that his Catholic Majesty was an utter stranger to the violent proceedings of his General, and, when informed

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thereof, would shew his resentment. This circumstance alone, tho' a mere invention of the Jesuits, was sufficient to render the Savages deaf to all proposals, and even to justify their treating as robbers, such as invaded their country.

To proceed with the narrative. After the two Generals had taken possession of the seven villages on the eastern banks of the *Uruguay*, tho' the Jesuits were under a necessity of shewing an external submission, and even pretended, with the utmost assurance, that they had not only done their utmost to induce the Indians to remove, but that they were actually gone to settle on the western banks of that river; yet their behaviour soon discovered, that nothing was farther from their intention; for, at this very time, those who had escaped from the last shock, had been ordered by them to retire into the woods, where they continued increasing to such a degree, that, in May 1757, upwards of fourteen thousand had assembled from different cantons, who, being wholly under the influence of their Missionaries, committed so many outrages, and persisted so obstinately in their rebellion, that both Crowns had the mortification to find all their measures broken.

This short detail may suffice to give an idea of what the Jesuits have done, and are still doing, in the southern parts of Brazil; their transactions in the northern parts are too much of a piece with the former, not to convince the world, that they are governed by the same maxims,

maxims, and act on the same plan every-where.

The Society in Portugal had managed their affairs with such dissimulation, as to conceal from the Court those vast projects, which, for so many years, had been artfully disguised under the mask of religion. As outward appearances pleaded strongly in their favor, they had obtained the grant of several extensive privileges, in the provinces of *Gran Pará* and *Maranhão*, which, by degrees, were so enormously abused, that they had rendered themselves absolute Lords of the whole government, both spiritual and temporal, of the Indians, who were reduced, in the same manner as those of *Paraguay*, to the most abject state of slavery, on pretence of converting them. Those Fathers had not only got possession of all their lands, but had appropriated to themselves even the manual labor of those wretched Savages, who were scarce permitted to cultivate a narrow spot for their own subsistence; and, with all this inhuman treatment, so little regard was had to common decency, that the cloaths allowed them were scarce sufficient to cover their nakedness. In order to maintain so tyrannical a dominion, the same arts were practised here, which had proved so successful in *Paraguay*, that is, by prohibiting the Portuguese from setting foot in any of the Indian villages, on pretence forsooth that the communication of Seculars would corrupt their innocence, tho' this prohibition also extended to the Religious of all other orders,

and likewise forbidding them to make use of the Portuguese language. By these and other stratagems, they had reduced the natives to an absolute dependence on their arbitrary will, little regarding papal censures, and still less the decrees of Don Sebastian and his royal successors, which forbid all persons, of what quality soever, to make slaves of the Indians.

Besides this usurpation on the liberty and property of those poor creatures, they proceeded to the monopoly of commerce, in direct opposition to the Canon-Law, which expressly condemns the practice in all Ecclesiastics, especially Regulars, but denounces the heaviest censures against *Merchandizing Missionaries*, that is, such as go into foreign parts, on pretext of propagating the Gospel, and there enrich themselves by trade, as the Jesuits are well known to do *. They had, in fine, become so entirely masters of all traffic in these two provinces, as not only to have engrossed, by force or fraud, every merchantable commodity, but even the common necessaries of life.

These exorbitances had cried long and loudly for redress. The planters saw themselves reduced to the utmost distress by the insatiable avarice of these trading Priests, who had deprived them of the necessary assistance of la-

* For this purpose they have their factors and brokers in all parts, where any prospect of gain offers. Those in the dominions of Spain and Portugal had greatly the advantage of other merchants, in being suffered to import and export all kind of goods, duty-free.

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bouring hands, and consequently of the means of gaining a subsistence from the culture of their grounds. The frequent remonstrances on this head, which the preceding Kings of Portugal had been diverted from attending to, at length reached the ears of *John V.* This Prince communicated his sentiments to Pope *Benedict XIV.* who, readily concurring with his Majesty, issued a Bull, in the year 1741, against the abuses complained of, which the King commanded, by a decree, to be put into immediate execution. But all this was labor lost; for when the Bishop of *Gran Pará* attempted to publish it, the Jesuits made such violent opposition, that he was forced to desist*.

As the King, at this time, was extremely indisposed, which put a stop to any farther measures at Court, things remained in the same situation till his present Majesty's accession, who appointed the Governor of the said provinces, his Commissary and Plenipotentiary for settling the disputed boundaries in those parts, with orders to proceed to the frontiers of the river *Negro*, and there to provide accommodations for the King of Spain's commissaries, with whom he was to confer, and then to proceed, in their company, to the place where the limits were to be marked out, pursuant to the treaty. And

* The Jesuits, as appears from innumerable instances, have shewn less reverence to the episcopal character than any other religious order, having done their utmost, on all occasions, to withdraw the people from all respect or obedience due to their Diocesans.

as it was now no secret in Lisbon, that nothing could be done effectually without the concurrence of the Jesuits, a letter was written to their Vice-Provincial, in the King's name, earnestly pressing him to contribute, with all the laboring Indians under his jurisdiction, and whatever else lay in his power, towards facilitating the intended journey, the greater part of which was to be by water.

But this letter was so little regarded, that the Indians, instead of being made serviceable, were excited to a general revolt, having all forsaken their dwellings, at the instigation of Father *Antonio Jozeph*, a Portuguese, and Father *Hundersfund*, a German, who had been previously sent among them for this purpose. At the same time, the Vice Provincial dispatched another Jesuit, his nephew, to drive out the Carmelite Fryars, who had settled in those parts, and concerned themselves about nothing but the business of their mission *. All this was done with a view of creating such disorder and confusion as might ruin the plantations, and thereby depopulate the country; the surest method they could take to frustrate the end of

* The treatment these Religious met with, was no more than what might be expected from a body of men, who have an infinite contempt of all other orders, and, in every part of the world, where they find the mission turn to account, look on them as interlopers in a trade, which the Society would wholly engross to itself. The cruel persecution they raised against the missionaries in other countries, particularly in China and Japan, is not unsimilar to the present instance.

the conferences, and indeed to prevent their being held at all: to effect which, they had not only removed the inhabitants from the villages on the said river, but caused them to carry off or destroy all the corn and other provisions, to the end that, for want of hands to row the canoes, and necessary subsistence, the troops which attended the Commissary, might meet with insuperable difficulties in the way, and at length perish with hunger.

When an account of these enormous proceedings arrived at Court, the Society had such influence, that every thing, both in Church and State, was, in a manner, at their disposal*. But tho' the King had sufficient provocation to treat them with the utmost severity, yet, such was his lenity, that he contented himself with turning them out of the palace; and as to those in Brasil, he only ordered the Vice Provincial to be seriously exhorted to put a stop to the present disorders, that four of the most turbulent of his party should be banished, and the Carmelites reinstated in their old settlements, of which they had been so unjustly dispossessed.

The Commissary, having surmounted those embarrassments which the Jesuits had occasioned, even in the very capital of *Gran Para*, with a view of retarding his expedition, set out in October 1754. During the whole course of

* At this time, the Jesuits swarmed in the palace: *Jozê Moreira*, the King's confessor, had apartments in it, as well as at his college of St. Roque, in both which he gave public audience.

this tedious navigation, he experienced, that these Fathers were invariable in their conduct; and had left nothing unattempted to obstruct his passage; insomuch that the difficulties he encountered, with respect to the Indian rowers as well as the want of provisions, are beyond expression. The first village he came to, one of the best peopled in the whole canton, was entirely deserted of every useful hand, none being left in it, besides Father *Sabuvori*, their Missionary, with three old men, some boys, and a few women. Here he was obliged to send a party of soldiers into the woods, to procure six rowers, who confessed they had fled away by direction of their *Padre*. In the same condition he found every other village, without exception, and, as the Indians he caught were continually deserting, and he could not proceed without their assistance, he was forced to send out fresh parties every day in search of them. How the Jesuits behaved, with respect to provisions, may be gathered from the following extract of a letter, wrote by the Bishop on this head: "These Missionaries, says he, paid so little regard to the royal mandate, and had so little charity for their fellow-subjects, that, in all the villages under their jurisdiction, they had strictly forbidden the Indians to sow any corn, telling them, in order to enforce a more ready compliance to so unreasonable and inhuman a command, that, in case of their being reduced to extreme necessity, they should be

be suffered to seek their subsistence in their woods *."

The Society, in short, had so much at heart the frustrating of this expedition, that they had strictly enjoined every soul in their dominions, under most rigorous penalties, not to sell a single grain of corn to any white people, nor to afford them the least succour. This was the general purport of their sermons, as certain Portuguese soldiers, who had gone to purchase a supply for the garrison, and were better acquainted with the Indian language than the preacher suspected, heard with great astonishment, after having attended divine service. It was now discovered, that these ambitious Priests had carried their audaciousness to such an height, as to make treaties with the Indians in their own name, without the least intervention or participation of the Governor or any of the King's officers, wherein it was stipulated, that the supreme dominion and service of those Barbarians should be vested in the Society, exclusive of the crown and subjects of Portugal. Of these treasonable practices there were many undoubted proofs, particularly in the treaty con-

* Some notice has been already taken of the blind obedience of these Savages, in suffering themselves to be confined and whipt, like slaves; but it seems impossible to produce a stronger instance than the present, of the boundless power their Padres had acquired over them, since from hence it appears, that they rather chose to run the risk of starving, than falter in their obedience.

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cluded by Father *David Fay* *, and transmitted to Court.

His Majesty, being now convinced, that there was a necessity of applying sharper remedies, dispatched fresh orders to the Bishop, to publish without farther delay the Bull afore-mentioned, (wherein the Indians are declared a free people, and the greater excommunication denounced against such as shall presume to maintain the contrary) together with the two royal decrees to the same purpose. But as the Governor, to whom also the most peremptory orders were sent to enforce the execution thereof, was gone on the expedition, this Prelate, who presided in his absence, apprehending some ill consequences from the restless machinations of the Jesuits, judged it prudent to suspend all proceedings till his return; and indeed there was an absolute necessity of temporizing on the present occasion, as he had received undoubted information, that those Fathers had entirely thrown off the mask, when they found that the Commissary, instead of being intimidated at the many difficulties he met with, resolutely persisted in his journey. They had not only

* This man was a native of Ireland. It appears from several names in the foregoing narrative, that the Society had some amongst them from almost every nation in Europe: whether they had any from England, is not so clear; but certain it is, that the Jesuits of this kingdom have expressed the utmost resentment at the measures of the Court of Portugal, and denounced the heaviest judgments against the King and his Ministry, for having treated their brethren so rigorously.

raised

raised a mutiny among the soldiers, but done their utmost to seduce the officers from their duty, some of whom they had decoyed into the secret recesses of their college, under pretext of instructing them in the *spiritual exercises of St. Ignatius* *, but, in reality, that they might have the better opportunity of corrupting them: For this purpose, they exerted their whole rhetoric, maliciously insinuating, that the Commissary had undertaken this fatiguing journey, unknown to his Majesty, and brought them, out of mere caprice, into those wild and inhospitable forests, where, besides the numberless embarrassments to be encountered with in the passage, they

* These exercises consist in a certain course of devotion, that is, in repeating a set number of prayers by rote, and performing many idle ceremonies, for a longer or shorter space, but always within one of the Society's colleges, from which circumstance they derive their sole merit; and it is to be noted, that, during the whole time, no communication is to be had with any one abroad. A Layman may be admitted to these godly exercises, provided he pays for his board: the usual price in Portugal, for ordinary persons, was three testoons a day; tho', it may be presumed, the entertainment as well as instructions of the officers here spoken of, were given *gratis*. This is allowed to be one of the great mysteries of Jesuitism; and tho' it cannot be doubted, that the managers of this spiritual engine are too sensible of its insignificance, with regard to any benefit accruing to those on whom it is employed, not to make a jest of it among themselves, yet is it easy to perceive, what uses such artful men may put it to, by working on the passions of others, to serve their own ends. It was by the frequency of such religious exercises, enforced by Jesuitical Sophistry, that *Clement, Chastel, Ravillac*, and *other* Conspirators in Portugal, were tempted to assassinate Sovereigns.

must at length inevitably perish with hunger; and that all these miseries were to be endured, only to gratify his unreasonable humor: in fine, that the business he pretended to go upon, neither could nor would be ever effected, as the Land-marks *, which had been fixed, were removed and broke in pieces.

From clandestine stratagems and treasonable insinuations, they proceeded to open violence, maintaining their dominion by force of arms: for which end, they acted in perfect concert with the Spanish Jesuits settled on the northern frontiers. Two Germans, named *Ecbart* and *Meissenburg*, who had been sent thither, some months before, in the habit of Missionaries, were found in one of the neighbouring villages, with some pieces of cannon: these men had committed so many outrages, as fully confirmed the general opinion of their being military officers or engineers in disguise.

The Commissary, being now convinced that all his endeavours would prove ineffectual, was

* These Land-marks, which were designed to ascertain the boundaries of the provinces, were large blocks of rough marble, with the arms of Portugal deeply cut on them. After having been finished in the late King's reign, they lay a considerable time on the quay of Lisbon, and were not sent to Brasil, till his present Majesty's accession, when several German Officers embarked in the same ship, one of their number excepted, who had been murdered a little before the embarkation. These land-marks, after having been landed, and transported, with great expence and trouble, to the appointed places, were removed and utterly destroyed, by order of the Jesuits.

forced

forced to return to the Capital, where he found how necessary his presence was, to facilitate what the Bishop had so vainly attempted by his own authority. The Bull, in short, with the two royal decrees, were at length published, to the great joy of the inhabitants. Yet, notwithstanding this promising appearance, the consequences of those plots and intrigues, which the Society had been so long carrying on, were still severely felt; for tho' they could not shake the fidelity of his Majesty's officers, they prevailed so far over the most worthless and dissolute of the private men, that the general had no sooner quitted the banks of the river *Negro*, than an hundred and twenty deserted. These fellows, not content with this, broke open the King's stores, from whence they stole not only arms and ammunition; but whatever else came to hand, and, after plundering several of the inhabitants' houses, retired with their spoil to the settlements of the Spanish Jesuits, where they remained; when the last advices came from thence, bearing date the 18th of June, 1758, with which incident the present narrative concludes.

As I am afraid you may have been tired with the prolixity of this letter, I shall make amends by the shortness of my next, which will contain some reflections on two or three of the most striking passages in the preceding narrative, on the Jesuitical Empire founded in America, and the treatment this crafty sect has met

478 *Remarks on the preceding Narrative,*
met with at Rome, since the late conspiracy. I
am, &c.

L E T T E R XXXIV.

S I R,

I Have already informed you, to whom I am chiefly indebted for the following remark, viz. to the Italian Gentleman I spoke of, who, tho' a Papist, had so little of the Bigot in him, that he looked on *Roma la Santa*, as it is proverbially stiled in Italy, in no other light than that of *a mere sink of pollution*.

The first relates to the hundred and twenty Portuguese Deserters, who not only found a secure asylum, but a most favorable reception from the Spanish Jesuits, and, as far as can be judged from every circumstance, as well as the known practice of the Society on similar occasions, were joyfully united to their body, as Lay-Brothers, who, tho' liable to expulsion, when no longer serviceable, yet, whilst they continue in it; are equally bound by their vows with those who have made the last solemn profession, and cannot, on any account, be turned out of the Order. It is notorious that the Jesuits are wont to admit, even into their colleges in Europe, every kind of Mechanic, who can be of any service to the Community :

nity : they are particularly fond of drawing in Silver and Gold-smiths, (with some of whom I was personally acquainted) who have been accused, especially in France *, of being employed by their Superiors, in coining and falsifying of money. What foundation there may be for this charge, which, however, is brought against them by one of their own body, I know not; but as to the present instance, since it is a standing rule with them, to reject no person in Europe, from whose abilities they propose any advantage, it is evident that nothing could be more agreeable to their maxims, than to receive with open arms such a troop of *military Apostles*, in a part of the world, where the Empire they had founded, stood more in need of *carnal*, than *spiritual* weapons for its support. It has been proved by incontestable vouchers, that numbers among them had been officers or soldiers, others engineers, or well skilled in such occupations as relate to the various implements of war; and considering in what manner they exerted their talents, it will be easily believed, that these were the sole qualifications, which induced the Society to admit them. How then can it be doubted, that the Deserters we are speaking of, who were equally useful

* Peter Jarrige, a professed Jesuit, published a book in Holland, entitled, *Les Jesuits mis sur l'échauffaut, i. e. The Jesuits exposed on the scaffold, in the place of execution; wherein this, among other crimes, is charged on them.*

480 *Remarks on the preceding Narrative,*
in serving to recruit their forces, met with the
same reception *?

The second remark concerns the *Papal Bull* of 1741, whose publication, as appears from the narrative, had been suspended, by the machinations of the Jesuits, for near twenty years. Now the point in question, is, whether this long suspension was with, or without, the consent of the Court of Rome. Those, who are strangers to the politics of that Court, and know not how much it is influenced by Jesuitical intrigues, incline to the latter opinion; but such as have had an opportunity of prying into both, and examine things with a critical eye, unanimously incline to the former. Herein they are more fully confirmed, by the extraordinary lenity shewn to this turbulent sect by the late Pope, and the great reluctance of the present, in permitting them to be proceeded against judicially, notwithstanding the undoubted proofs of their infamous practices.

The truth is, tho' the Jesuits are justly charged with paying no regard to papal excommunications, any farther than suits their own interest, and it should seem, from their present deportment in South America, (than which nothing can be more opposite to the tenor of the Bull lately published there) that they have actually incurred all the anathemas therein denounced against the violators there-

* Several of these pretended Missionaries, who had been taken in open rebellion, were brought prisoners to Lisbon, some in the habit of Jesuits, and others in that of Soldiers.
of ;

of; yet this mystery may be easily cleared up. For, as every one knows, that the *Confistory* and *Society* are governed by nearly the same maxims, both equal enemies to the jurisdiction claimed by Princes over Ecclesiastics, no less than to the rights of the Episcopal Order, so it may be reasonably presumed, that the former had a fellow-feeling with the latter: And tho', on certain occasions, as in the case now before us, the clamors may be so loud and pressing, that such a Bull cannot be decently refused, yet there may be a thousand stratagems used to suspend its execution. The Jesuits have always found, and still find, such sort of Bulls to be no more than a mere *brutum fulmen*, which was neither intended, nor has force enough to strike them to any purpose. Indeed there is more than sufficient reason to believe, that the present Bull was only passed for form's sake, and that the holy See had an interest in conniving at the scandalous practices, against which so many loud remonstrances had been made, that it was impossible to plead ignorance of; consequently that it approved in secret what it condemned in public. For, notwithstanding the tremendous anathemas therein denounced, which, according to the Popish principle, are of infinitely more weight than all the royal edicts and laws ever published, the Society, we see, still go on in the same invariable track, as little intimidated by the censures of Popes, as they are by those of Kings.

The Jesuits are too sensible of their own importance, and of what consequence they are to the Vatican, to apprehend any great severity from that quarter, much less the total extirpation of their Order; and, whatever additional odium they may have contracted, on account of the late conspiracy in Portugal, yet, so long as they are possessed of such immense funds of wealth *, and know so well how to apply them, there is little prospect of their ever wanting powerful protectors at a Court, which had rather see all the Princes and States on earth destroyed, than the least diminution of its grandeur. However the methods, by which they have acquired, and still maintain their usurpations in America, may be censured by the rest of mankind, the sacred College, to the maintenance of whose pride and luxury the Society contribute in several shapes, is very far from being displeased at them. Were it not for such supports, how soon would their *Eminencies*, who now claim the precedence of Princes, dwindle down to what they were originally, that is, *poor Parish Priests!*

As to the Empire they have founded in America, many are of opinion, that, as it has been perpetually increasing, for these two centuries past, with little or no interruption, instead

* It is asserted, on good authority, that, in the province of *Paraguay* alone, the Society's annual revenue, chiefly arising from the gold-mines, and other rich commodities, which they have monopolized, amounts to upwards of a million of dollars.

of

of being totally ruined by the late shocks it has met with, 'tis so firmly established, that the united efforts of both monarchs will not be able to subvert it. For my own part, I incline to their opinion, for the following reasons. In the first place, the Society is governed by a system of politics, superior, beyond all comparison, to that of *Machiavel*. They are masters of the richest mines in the world, which furnish them so plentifully with the sinews of war, that they can afford to give better pay than most sovereign princes in Europe, to a great number of the best foreign officers, who have been sent over, by every opportunity, to discipline and head their troops. They have among them the most experienced Artists in every profession relating to military architecture and the implements of war. The Indian Tribes, who are not only exceeding numerous, but of a fierce and martial disposition, and so well trained and instructed in the management of their arms, as to dare to face any body of Regulars in the open field, are entirely at their devotion. Add to all these advantages the mighty influence they have acquired, as spiritual Directors, over the minds of a simple and credulous people, with the specious pretext of Religion; for tho' it be notorious that these wretched Savages are as ignorant of the fundamentals of Christianity, as in their primitive state of paganism, yet, as the superstitious, idolatrous, and barbarous customs they have been taught, are dignified with that venerable

484 *Remarks on the preceding Narrative,*

title, this naturally produces an implicit faith in whatever their *Padres* tell them, with an implacable hatred to such as oppose their measures, who are so represented by these crafty Missionaries, as to appear no less enemies to God than to the Indians.

You may judge from hence, how easy it will be for such an artful and opulent Junta of men, who hold a correspondence with every part of the known globe, and have such a variety of powerful means to carry their designs into execution, to procure fresh supplies of men, ammunition, and whatever else may be judged necessary for the support of their government. What numbers will be always tempted to embrace a party, wherein they are sure of being so amply rewarded! How can this be thought any thing extraordinary, when so many, we find, even of those who were sent to oppose them, have betrayed their trust, and joined those rebel Priests, in fighting against their lawful Sovereign? In short, all circumstances considered, what visible prospect is there, that an Empire, to whose perpetuity every thing concurs, which the most exquisite human prudence could suggest, should be subverted, without the immediate interposition of Providence?

Some perhaps may imagine, that the Society has received a mortal wound by its banishment from Portugal; but experience has already shewn the contrary. The Jesuits of that kingdom, who fall nothing short of others, either
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in malice or subtilty; and have been always reckoned among the most turbulent and enterprizing of their order, are still in being, and still plotting, with those of Italy and Spain, against their native country. The latter, who seemed almost irrecoverably lost, have entirely weathered the storm, and, to the no small amazement of the world, have not only got their former footing in the palace royal, but one of their body appointed preceptor to the Prince. This unexpected turn of fortune may well cause them to exult. But on what terms, say you, are they at *Rome*? How does the sovereign Pontiff stand affected? Surely his Holiness must have given them up to justice, when he saw them declared guilty of all the crimes laid to their charge, by a congregation of Cardinals, to whose examen he had referred their case. So far from this, I assure you, that, even in that holy city, where the tricks of these men are better known than in any other place upon earth, they have lost none of their influence, and still set both Law and Gospel at open defiance.

It has been proved there, beyond all possibility of doubt, that, under pretence of propagating the catholic faith, they carry on a prodigious Trade; that their colleges and magazines are stored with every kind of merchandize, which they sell, without the least disguise, both by wholesale and retail; that they freight ships, make insurances, have public Banks, negotiate bills of exchange, take up money at a low interest, and lend it out at an high one, and act,

486 *Remarks on the preceding Narrative,*

in every respect, not only in quality of Bankers, Merchants, and Tradesmen, but even of common Pawnbrokers and Usurers. Yet, notwithstanding the notoriety of these scandalous practices, which are allowed by every one to be utterly incompatible with the character of religious men, who have made a solemn vow of poverty, nay more, tho' such practices are most severely condemned, no less by decrees of modern Popes than by ancient ecclesiastical canons, yet still they are suffered to trade on, to cheat and defraud both poor and rich, without the least controul or interruption, as if no such canons or decrees ever existed.

It has been proved to a demonstration, and is now universally acknowledged, that nothing tends so much to corrupt the minds of Youth, and to destroy the very notions of sound morality, as the maxims they teach in their schools, with regard to the regulation of life and manners. Many of these wicked maxims have been censured even by Popes: yet, notwithstanding this, they are still permitted to continue teaching them, nay, even to reprint the condemned books wherein they are contained, still to go on perverting the young, and striking out new paths of vice, to harden the old in Libertinism.

With regard to their foreign Missions, how often has it been complained of at Rome, even by the Congregation *de Propagandâ Fide*, that the pompous accounts published by these men, of their numerous conversions and miracles, are
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mere fictions; that instead of co-operating with other religious orders, in promoting the salvation of souls, every one, however qualified, who is not of their Society, is more cruelly persecuted by them than by the Infidels themselves *; that they have done infinitely more harm than good to the church, and, on pretence of advancing the glory of God, seek nothing but their own? Yet, notwithstanding the frequent and strong remonstrances on this head, confirmed by the most incontestable vouchers, still they are suffered to monopolize, as it were, every valuable mission, and to disgrace the name of Christianity, not only by their insatiable avarice, but their infamous prevarications, in concealing the doctrine of a crucified Saviour, which might scandalize the delicate ears of the natives, and basely complying with their idolatrous rites †.

What we have said on this subject may appear very astonishing, and even incredible to our English Papists, especially to such as have never been abroad, and are apt to look on Rome, at this distance, as the new Jerusalem, the very center of holiness: but let them go thither, and

* The Jesuits, during the reigns of Queen Elizabeth and James I. raised a most violent persecution against the secular Priests here, who interfered in their mission.

† The late Pope, tho' fully convinced of this, was so far influenced by them, as to grant a permission of continuing this vile practice, for the space of ten years, after he himself had condemned it; and, on a second application, renewed the grant, by his apostolical authority.

488. *Remarks on the preceding Narrative, &c.*

only make use of their senses, and they will soon be undeceived. The Jesuits, who have their General and Secret Committee constantly residing in that city, from whence they dispatch their orders to the four quarters of the world; triumph over all opposition, and provided they fill the Cardinals' purses, which the immense profits from their foreign missions as well as home-trade, sufficiently enable them to do, no matter how much the people's morals are corrupted, how much the widow and the orphan are fleeced, or what reproach is brought on the Gospel among Infidels. All the other Orders of Monks and Fryars have been justly styled the Pope's standing army, and a mighty host they are; but the Jesuits, being more firmly attached to him by a peculiar vow of obedience, are to be looked upon as his *Janizaries*, or select body-guard, and tho', like the Turkish Infantry, they have sometimes turned against their spiritual monarch, yet, as none have been found so capable of the most hazardous and desperate enterprizes, for this reason the Holy See, tho' really afraid of them, generally finds its account in employing them. In a word, there is not a set of men on the face of the earth, so universally detested as the Jesuits are at Rome, and yet, as great a paradox as it may seem, none are so highly caressed, nor so much outwardly respected; so that the Society may well be compared to a Fox, which, the more it is curs'd, the more it thrives and fattens upon it.

Having

Having thus far complied with my promise, in giving you the modern history of the Spanish and Portuguese Jesuits, I shall proceed in my next to a summary detail of the transactions of their brethren in England, who, in some respects, have surpassed those of all other countries. I am, &c.

L E T T E R X X X V .

S I R,

EVERY one knows that the Jesuits first crept into England, in the reign of Queen Elizabeth, how much they disturbed the public tranquility by their seditious writings and treasonable practices, with a view of subverting the constitution and enslaving their country, and what frequent attempts they made on the life of that Princess: 'Tis equally notorious that the intended invasion of this kingdom by the *invincible Armada*, was in great measure owing to their restless solicitations at the court of Madrid, and taking advantage of the ambitious and vindictive temper of Philip II; and that the Bull of excommunication, which they were so instrumental in procuring against the Queen, totally alienated the Popish Recusants from their allegiance, and has ever since retained them in their rebellious principles.

When a Protestant Prince had succeeded to the crown, in spite of all their machinations,
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the *compendious* method they took, to get rid both of him and the whole Parliament, at one blow, was as new and strange as the invention of *Gunpowder*, wherewith the horrid blast was to have been given; and tho', one would think, that the discovery of so unparalleled a villainy should have made them afraid of ever shewing their heads again in this kingdom, yet we find them, soon after, holding public conferences, printing seditious libels, and making converts, as if nothing had happened; nay, (what must appear still more amazing, were we not speaking of Jesuits) notwithstanding the fact is so well attested, not only by all our histories, records, and the printed trials of the conspirators, but even by a solemn day of commemoration, appointed by authority, and ever since observed, yet, such is their effrontery, that, as they endeavoured to render the fact dubious, at the very time when it happened, so its reality is now called in question by the generality of Papists, who have been taught to believe, or at least to assert, that the whole was a contrivance of the Ministry to render the Society and Catholic religion odious. This I have frequently heard from the mouths of Papists here, where it is safer to dispute the fact than to justify it, as those abroad make little scruple of doing.

What part the Jesuits acted, during the troubles of *Charles I.* in fomenting religious disputes and promoting the Irish Massacre, is no more a secret than their turbulent behaviour, during the
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the reign of his Son. The influence they had over *James II.* and the use they made of it, will never be forgot, so long as any sense of liberty remains among us: They had gained such an ascendant over this bigotted Prince, as to obtain a licence, in direct opposition to the established laws, not only for exercising their functions without disguise, and appearing abroad in the habits of their order, but even for erecting public seminaries in the Capital: and as every circumstance now seemed to conspire in their favor, they grew so sanguine as to present a *Plan for new-madelling the Church and Universities* *, which, in all human probability, would have taken effect, had it not been providentially frustrated by the happy Revolution.

This, however terrible a disappointment, did not slacken their ardor; still they continued their plots against the two succeeding Princes. No one, acquainted with their transactions, can make the least doubt, that they were deeply concerned in the projected assassination of King *William*, no less than in procuring the *Pretender* to be proclaimed in France, in the reign of

* This plan, entitled, *The Jesuits' Memorial for the Reformation of England*, was found in King James's closet, and published in 1690. It had been drawn up by Father Parsons, and lain many years dormant, for want of a favorable opportunity of putting it in execution. The measures therein proposed were admirably adapted to introduce Popery among all ranks of men; and as to the national Clergy and Fellows of Colleges, in case they would not conform by fair means, they were to be turned out of their livings, and proceeded against as refractory Heretics.

Queen

Queen *Anne*. Nor will it be wondered at, that their brethren abroad make no mystery of the hand they had in the *two late unnatural Rebel- lions*, when those now in England shew so little reserve, by continually drinking treasonable healths, and expressing their readiness, on every occasion, of acting in the same manner *.

As to the present state of this pernicious fraternity, I shall only mention such particulars as have been generally acknowledged by themselves, in their late controversy with Mr. Bowyer; and since a minute detail even of these would extend my letter to too great a length, suffice it just to intimate, that they have established colleges among us, the members of which, tho' chiefly residing in London, are occasionally sent, as missionaries, spies, or traders, to every part of the kingdom; that they are all governed by a Provincial, and under the same regulations, so far as circumstances will permit, as in Popish countries; that they have an Agent or Procurator here, as well as at Rome, to transact the temporal affairs of the Society; that many, who are frequently obliged to appear in various characters, and consequently to change their quarters, go under fictitious names, having more *alias's* than any Convict at the Old-Bailey, tho' some of these pretended Apostles are well enough known to be Money-brokers, Stock-jobbers, and practising Attorneys; that they are perpetually holding their private Jun-

* See Mr. Arnold's Motives.

tos, where the plan of their future operations is formed, and hold a regular correspondence with their brethren at Rome, Paris, Dunkirk, Louvain, Douay, St. Omers, &c. to whom they communicate every occurrence here, which may serve in any shape to advance the good cause; that they have * settled funds for all emergencies, to be applied as the state of their affairs may require, and to answer every purpose, whether spiritual or temporal, which may be judged necessary to carry into execution; that they are the chief Directors of our Popish Nobility and Gentry, as well as those of inferior rank, and are more indefatigable than any other Priests in spiriting away children from their parents, especially those of quicker parts, to be educated in their foreign Seminaries, who, if they had any tincture of virtue or loyalty, in their pristine state of heresy, such care is taken by their new Guides, that 'tis almost a miracle if both are not entirely erased.

You will not be surprized that Jesuits, who, more literally than any other Popish Priests, compass sea and land to make one proselyte, should not only endeavour to pervert as many of their countrymen as they can at home, but to

* There is sufficient reason to believe what has been long suspected, viz. That the Jesuits have a very considerable estate in Maryland, vested in such hands as they can entirely confide in; nor is it to be doubted, that what lands or other estates they possess in England, are guarded in such a manner, as to frustrate all legal enquiries.

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draw such Youth into their Seminaries ~~there~~, whom they look on as best qualified for future missions. But I believe you will be greatly astonished at what I am now going to relate, viz. that there are Protestants in this kingdom, who voluntarily send their own children thither, and pay for their board, as pensioners, for as to their education, such as it is, I need not inform you, that 'tis given *gratis*. You will ask me, no doubt, what can be the motive of so preposterous a conduct? Why, it has, it seems, been put into their heads, that the Jesuits forsooth have a much better method of instructing Youth in the learned languages and other branches of polite literature than our dull school-masters at home. This, say the parents, is all that the boys are sent to learn, and the only thing which those good Fathers teach them; for surely it cannot be supposed, that men of such strict honor as Jesuits, would offer to tamper with their Protestant pupils in matters of religion.

Some perhaps may think it incredible, that there should be a single Protestant in the world, so infatuated as to expose his children to the influence of such masters: but, as unaccountable as it may seem, the practice, I am assured, is not unfrequent. I have conversed with several persons, (one of whom was the son of a Baronet) who told me, they had been educated at *St. Omer's*, and that, when the rest of the Lads went to Mass or other Popish exercises, they

they were suffered to divert themselves in what manner they pleased. Whether these scholars had imbibed any of the principles of Popery, (which it would be very extraordinary indeed, if they had not) I cannot positively affirm; but this I know, as far as could be judged from their external behaviour, that their Morals seemed pretty much relaxed; and as to the Church, whereof they still declared themselves members, they not only spoke of it with great indifference, but often expressed a contempt for its form of worship. This is no more than the natural consequence of being educated in such Seminaries, from whence the Pupils return either Papists, or with no religion at all. Indeed 'tis highly probable, that every one sent thither, whatever they may pretend, are utterly perverted, and I believe, it would be no easy task to find a single exception in either sex. As to Protestant Girls brought up in Nunneries, of which there are many recent instances, I have always observed more zeal, or rather, more rancour and bitterness in them, against their old religion, than in those who had sucked in Popery with their milk. London, as I before remarked, abounds with these Female Missionaries, no less than with those of the other sex.

But to return to the Jesuits. Since they are so disinterested as to teach the children of Protestants *gratis*, the least which these latter can do in return, especially when they are paid for so doing, is to recommend them to their countrymen,

trymen, as the best instructors of Youth, or (which amounts to the same thing) to publish the high encomiums which those good Fathers have given of themselves. The truth is, we are not so ungrateful a people in this respect as some may imagine, since it appears that there are Protestants among us, who have contributed not a little towards removing our prejudices against a Society, to whose apostolical zeal the British Nation is so much indebted. As this hint may require some explanation, I think it necessary to inform you, that, among other pamphlets lately printed here, with the same Catholic view, one has been just put into my hand, with the following title, *A Letter to a Student at a foreign University, on the Study of Divinity.* By T. P. S. C. T. Printed for R. Baldwin, at the Rose in Pater-Noster-Row. 1756.

We have had an infinite number of tracts printed in this capital, in favor of *Papery*; but this, I believe, is the first that was ever printed here, without disguise, in favor of *Jesuitism*: As to the Publisher, I have nothing to object either against his religion or loyalty, and am willing to think that he had not given himself the trouble of reading it, or perhaps did not perceive its tendency. With regard to the author of the letter before us, I know not what he means by the three last initial letters tacked to his name, in the title-page; but, as to the two first, can inform you with certainty, that he is a professed Jesuit,

Jesuit, the spiritual director of a Nobleman, and commonly called *Ph-l-ps*.

Having premised thus much, let us proceed to the work itself, the principal design of which is, to exalt the modern *Ignatius* above the ancient Saint of that name, and to convince the world, that the Society, founded by him, far excels all others both in wisdom and virtue. This, I say, is the principal design, from whence it follows, that, this great point being once established, we must not only grow enamoured with Popery, of which the Jesuits have been always the most undaunted champions, but can make no scruple of putting the consciences of ourselves and children under the sole direction of such faithful guides.

As the Society have their own glory so much at heart, our author enlarges on the wonderful sanctity of his brethren, *on the infinite good they have done every where, either in establishing religion, or reforming the manners of those who were a disgrace to it*; and intimates pretty plainly, that none are so well qualified to instruct Youth, *by joining the most unspotted purity of manners to the most consummate knowlege. Their lives, we are assured, no less than their writings, are the clearest commentaries on the Holy Scripture, and the most sublime lessons of Theology.* What a charming picture of Jesuitism have we here? Will you not be induced, on seeing the beautiful portrait, to remove your son from *Eaton*, and send him instantly to *St. Omer's*? Should this amiable character of the Society once gain

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credit,

credit, is it not to be feared, that our Schools and Universities will soon grow empty, unless perhaps the Jesuits can manage matters so, as to get them into their own hands, as they have more than once attempted, and had almost effected in the reign of King James?

But let us hear what directions Father *P.* gives to his young Student, in order to render him a complete Divine, that is, to furnish him with such store of arguments as may convince his countrymen, how much they have to answer for, in not putting their necks again under the papal yoke. In the first place, it must be owned, he advises a diligent perusal of the Holy Scripture, on which he bestows great encomiums, in a style very different from that of his brother commentators, whom, at the same time, he strongly recommends, as the best interpreters of those sacred oracles, notwithstanding their having distorted a thousand passages.

However, as Scripture alone is but a dry and jejune study, the next thing recommended is Ecclesiastical History, particularly that of Britain. To acquire a perfect knowledge in this latter article, our Student is referred to *Alford's Annals*, a book much admired by English Papists; tho', I think, the character given of it by the recommender, does it no great honor. "I readily grant, says he, that several of the memoirs Alford has made use of, are not so *authentic* as the accuracy of this age requires; yet, a facility of admitting facts, which serve to favor Piety, don't hinder it from being very *valuable*."

uable." Which is as much as to say, in other words, Tho' truth be the life and soul of History, and this work abounds with such idle tales as deserve no more credit than those in the Seven Champions of Christendom, yet, as they serve to favour *Piety*, that is, to countenance the superstitions of Popery, it is to be deemed, by Catholics at least, a most valuable performance.

Should Heretics except against this valuable book, and start such objections as cannot be easily answered, there are, it seems, many other choice pieces to be consulted on the same subject, which contain nothing but indubitable matters of fact. Some of these, for instance, are the *Variations of the Protestant Churches*, by Bossuet: Father Sanders, *Of the English Schism*; the tracts of Father *Parsons*, and *F. Campian*. As you have seen every one of these books, I need say no more of them than that their authors were all avowed enemies to the Reformation, and have given a false and malicious turn to every thing which promoted that glorious work. As to the three latter, 'tis sufficient to give you an idea of their characters, by just mentioning, that they were Jesuits, who had spent their whole lives in fomenting rebellion, and been long proscribed as incendiaries and traitors.

The next thing recommended, as one of the most essential articles in this important study, is the new system of Moral Divinity invented by the Society, which, we are assured, is the

best means of acquiring a perfect knowledge of the primitive Fathers, and even of the Holy Scriptures themselves. On which head, Father P. subjoins, “ that all the clamors raised against these new systems of Ethics and Divinity, by the *Provincial Letters*, and other such-like libels, have the same rise with the late idle tale of a *Jesuit King of Paraguay*. The former represents the writers of the Society as corrupters of Christian Morality; the latter as Rebels and Usurpers. Both opinions have been propagated, both believed, on motives best known to their authors. For calumny, spread no matter how, frequently proves an over-match for candor and truth, till Time has applied his touchstone, and proved the temper of the metal.”——

It may be presumed, had this subtil advocate foreseen, that the secret transactions of his brethren in America would have so unfortunately transpired, as to confirm, beyond all possibility of doubt, what the world had so long suspected, with regard to their treasons and usurpations, he would not have touched on so tender a point; since their late proceedings in those parts are now no less public than the wicked morals, wherewith they have infected the world, for upwards of two centuries.

As to the latter charge, tho’ so much has been said in support of it, by writers of different countries, as would fill a moderate library, and I have already given you a sufficient specimen in several of the preceding letters, yet, as this Gentleman passes it over so slightly, I shall take

take the liberty of adding a few words more on the subject. How often has it been proved, by those of his own communion, that they have not only corrupted Christian Morality, but still teach such maxims as the very Pagans would blush at; that, under pretence of resolving cases of conscience, they have united their whole wit and learning to convince their scholars and readers that religion is a farce, and virtue an empty name? The vast number of tracts, published by their most celebrated Casuists, to invalidate the most positive laws of God, and to stifle the checks of conscience, in such plain matters, wherein, one would think, no rational creature, tho' guided by the mere light of nature, could possibly be mistaken; these tracts, I say, which are dispersed every where, may be the means of damning thousands, when the Society, by whose approbation they were printed, no longer exists. We may here learn how to retain stolen goods, without scruple; how to lie, calumniate, and take false oaths, without contracting the guilt of Perjury, by the help of mental reservations; how to indulge every kind of carnal impurity, to harbour the most implacable revenge, and even to commit deliberate murder, with a quiet conscience. In a word, the whole system of their Moral Divinity has no other tendency but to cherish and foment every inordinate passion, to invent excuses for every species of sin, and to point out new methods of sinning, many of which, it may be presumed, would never have been put in practice,

tice, and perhaps never thought of, had not these licentious Doctors discovered them to the world, and so dexterously removed every obstacle, which the fear of God and a future reckoning are apt to interpose.

As the instances of this kind are innumerable, and too glaring to admit of the least palliation, insomuch that the Jesuits themselves, with all their effrontery, cannot deny, that many serious persons of their own church have been grievously scandalized at them, yet, if you will believe our English Advocate, the Society is not to be charged with them. "For, says he, if such Casuists, or any others among them, sometimes fall into errors, the Body has corrected the mistakes of its members, so soon as they were shewn to have gone astray, and never maintained opinions, after they were condemned by *proper authority*."

The bare supposition, you see, of a Jesuit's being mistaken, is here rendered a doubtful case: for this sort of gentry, you must know, among other extraordinary privileges, lay claim to that of infallibility, or rather impeccability; this, their pupils are taught to believe, is conferred, by putting on the habit of St. Ignatius, which, in this respect, far exceeds that of St. Francis, in virtue whereof, a Sinner can do no more than squeeze through the straight gate, with the heavy load of sins still on his back *.

But

* 'Tis a custom both in Spain and Portugal, to this very day, for the Franciscan Fryars to sell their old greasy habits,

But let us suppose for once what no Jesuit ever granted, that some of the Society may fall into errors, which give public scandal. In what manner are they corrected, when discovered? The world, I presume, needs not to be informed, that 'tis an inviolable rule with this vindictive and crafty Sect, to resent an attack on any one of their members, as if it were made on the whole body; and when the whole body is attacked, as it often has been, to defend themselves, by artfully throwing the blame on the particular offender, whom, at the same time, they secretly protect and encourage. Thus they always endeavour to maintain their own reputation, by supporting, directly or indirectly, the most glaring excesses of every individual among them. Let a Jesuit write or act what he will, tho' ever so repugnant to the laws both of God and man, he is never allowed by his brethren, in express terms, to have been in the wrong. There may be always perceived some jesuitical evasion or restriction lurking under the most plausible expressions. And tho' it be undoubted fact, that many of their wicked doctrines have been condemned by *proper authority*, yet, as they look on no authority so proper as their own, how little account do they make of the censures of Bishops, Universities, and even of Popes, when clashing with their favorite system!

habits, wherein the diseased of all ranks are generally interred, as Satan is supposed to turn tail, and the gates of Paradise instantly to fly open, at the sight of these holy garments.

How many of the horrid maxims contained in the writings of those very Casuists, which Father P. so strongly recommends, are universally exclaimed against, as destructive to religion, morality, and civil society! And yet, I defy him to produce a single instance, wherein the body has really condemned any one of its members on this account, or ever stigmatized an *Escobar*, a *Sanchez*, a *Vasquez*, or a *Mariana*, with the infamous characters they deserve? So far from this, that the sacred oracles themselves are not held by them in half so much veneration. May it not be justly affirmed, that if such Casuists are the best key for unlocking the genuine sense of Holy Scripture, it would be happy for mankind to remain for ever ignorant of its meaning?

With regard to the story of a Jesuit King in South America, Father P. has just as much reason to call it an idle tale, as the former charge a libel. For as there is no necessity of appealing to the *Provincial Letters*, to the *Mystery of Jesuitism display'd*, by Philip Mornay, to the *Jesuits' Morals*, by a Doctor of the Sorbonne, and many other writers of the first rank, in order to shew that the Society have totally corrupted morality, since their own books are the strongest testimony against them; so *Time*, the touchstone of truth, to which their advocate appeals in the present case, has fully convinced the Public of their modern treasons and usurpations, no less than those of former times, both which had been equally cloaked with

with the specious pretext of propagating the Gospel. Whatever foundation there may be for the story of a Jesuit King in America, all the world knows, that *Paraguay* was, and still is, under the direction of their General at Rome, who is invested with more absolute power than any monarch in Europe, and that the Provincial and Vice-Provincial, his Deputies or Vice-Roys, govern every thing there, not only as Kings, but with the despotism of Tyrants.

That our young Student may not be at a loss how to defend his own religion, as well as to attack ours, the study of Polemical Divinity is particularly recommended. Among the numerous tracts on this subject, that of Cardinal Bellarmine, on the *Papal Supremacy*, with Bosuet's explanation of the *catholic doctrine*, which, we are told, undeceives the reader, as to the absurd and false tenets, which ignorance, prejudice, and malice, have charged on the church of Rome, are highly distinguished: To these are added, the anonymous author of the *Rule of Faith*, which clears up that cardinal point, concerning the *Judge of controversies*, (*i. e.* the Pope) in a manner superior to any thing that can be met with; and another famous writer, still living, (the titular Bishop, Ch-ndl-r) on whose modesty, piety, and learning, the highest encomiums are bestowed, and not undeservedly, considering the great service he has done the catholic cause in his *England's conversion and reformation compared*, which, if Papists are to be

be credited, has plucked up Protestantism, by the very roots, and exposed the Church of England to such a degree, that she is ashamed to shew her head.

However, as religious disputes are apt to transport some men to violent excesses, which Jesuits are wholly exempt from, observe with what meekness, humility, and patience, Father P. advises his pupil to behave on these occasions. "When those, says he, who dissent from us, are not enlightened with the same truth, where-with we are privileged, their misfortune calls for our tenderness, and is ever to be treated with that charity, which is *gentle and compassionate*." — This is the general language of all Papists, when divested of power: great allowances are then to be made for the prejudices of education.—Such as have the misfortune of being in an error, have a claim to tenderness and compassion.—'Tis sufficient to tell them, in gentle terms, that they will certainly be damn'd, unless they become Catholics, which, as harsh and shocking as it may seem, is, no doubt, a very kind and friendly warning. But how do these charitable men behave, when they have the sword in their hands? The perseverance of Protestants, whatever the dictates of their consciences may be, is then no longer their misfortune, but their fault, and treated as obstinate heresy, with such kind of arguments as our ancestors have tried the irresistible force of.

But

But let us hear how like an angel this Jesuit talks, with respect to loyalty, and submission to those in authority. "The primitive Christians, says he, instructed by their great Master, that his kingdom was of *another* world, engaged in no faction or popular commotion about the concerns of *this*, and, in their apologies to the magistrates of their respective States, defied their most avowed enemies to charge them with any breach of the public tranquility, or violation of the established polity of their country. On which head, let me observe, that the lenity of a Government gives it a particular right to the like behaviour from all those who live under it."

It has been often remarked, that those, who talk most of another world, have their views generally confined to this; and some hypocrites there are, no doubt, who have cunning enough to impose on the credulous with such language. But that Jesuits, whose Politics are wholly built on worldly motives, whose insatiable avarice, whose unhallowed tricks, and seditious deportment, are so notorious, should talk in this godly strain, is an instance of the highest effrontery, not to be parallell'd any-where, except among those of their Society. And surely, of all Jesuits living, *English Jesuits*, one would think, should be the last men on earth to harp on such a string, in a country whose tranquility has been so often disturbed by their treasonable plots and conspiracies. Can there be an higher insult on the Public, a more glaring proof of jesuitical

jesuitical impudence, and the little regard which this same Father P. who thus preaches up submission and loyalty, pays to the polity of this country, when the very books he recommends to his pupil, or rather to the whole catholic party, have so direct a tendency to promote popular factions, to fill both Church and State with endless disorders, to re-introduce the papal tyranny, and consequently to subvert our present constitution ?

The established government, as this man well observes, has, undoubtedly, a right to the dutiful obedience of Papists, whom it treats with such undeserved lenity ; but of what signification is this right to a Jesuit, who can prove, by his Casuistry, that 'tis lawful to depose, and even to murder Princes, whenever such right interferes with the Church's interest, or (which is of far greater weight) with that of the Society ? What they have actually done in other countries, what they have dared to attempt in this, and what they are still capable of attempting, is no secret.

So long as they are indulged in the liberties they have assumed, of exercising their functions, both as Priests and Jesuits, that is, of continuing to make new proselytes, and corrupting the peoples' morals, (for as to mere liberty of conscience, they make no account of). 'tis possible we may hear of no public insurrections ; but woe betide the Government, should it offer to put the penal laws in execution. I will not be so uncharitable as to deny,

ny; that there may be some well-meaning persons, among other religious orders of the church of Rome; but this I aver, that 'tis morally impossible for a Jesuit, as a Jesuit, to be a good Christian, a loyal subject, or a man of common honesty. That, which would appear extremely shocking in any other man, can never be wondered at in a professed Jesuit, who, if he acts consistently, must be a villain from principle.

I must here beg leave to quote a few more lines from *Oldham's* Satyrs, as being so apposite to the present subject, and chiefly relating to our own country. The picture he has drawn, bears so exact a resemblance to the original, that no one can easily mistake it for any other than that of the Jesuits.

*Too dearly is proud Spain with England quit,
 For all her loss sustain'd in eighty-eight:
 Amply was she reveng'd in this one birth,
 When Hell for her the Biscay-plague brought
 forth.
 Canst be the womb that with the Fire-brand
 teem'd,
 Which ever since has the whole world inflam'd.*

I need not acquaint you that these lines allude to the destruction of the Spanish Armada in 1588, and to *Ignatius de Loyola*, founder of the Society, who was a native of Biscay. As to the Saintship of this man, who has occasioned so many disorders in the world, his contemporaries,

temporaries, who knew him best, had but a very slender opinion of it, notwithstanding the pompous accounts of his miracles. This evidently appeared from the violent opposition made to his canonization, which, however, his disciples at length surmounted, by dint of intrigues and bribery, and, to shew their resentment at the obstacles they had met with, not only loaded with the blackest calumnies all such as had opposed the *apoteosis* of their Founder, but afterwards made use of the same engines, by which they had exalted him to the rank of a Demi-God, to deprive those of the same honor, who had a much better claim to it. This is universally allowed to have been the case of *Palafox*, a Spanish Bishop, who was a man of real merit, but had, it seems, exposed the tricks and frauds of these infamous Missionaries.

It may appear at first very astonishing, that a Sect, whose principles and practices were so loudly exclaimed at, by the wise and virtuous of every country and every denomination, should have made so rapid a progress; but the wonder will cease, when we consider the general depravity of mankind, and that the moral system of St. *Ignatius* and his Disciples has the same tendency with that of *Muhamet*; for, notwithstanding their seeming disparity, the evident design of both is, to indulge mens passions in the most unbridled licentiousness. The liberties granted by the *Arabian* Impostor in this respect, gained him infinitely more pro-

profelytes than his sword ; and the Popish Imposter, by following his example, has proved equally successful. Had our ancestors been so fortunate as to have got rid of the Jesuits, so easily as they did of the *invincible Armada*, Popery and Libertinism, which, by their means, have so amply revenged the Spaniards on us, would not have spread their baleful influence, as, we find, they do in this nation.

Our Poet, in speaking of the execrable maxims of these men, thus sums up the character of their Casuistry and its authors.

———— *The boldest flights of wickedness
Are stamp'd Religion, and for current pass.
The blackest, ugliest, horrid'st, damnd'st deed,
For which Hell-flames, the Schools a title need,
If done for Mother-Church, are justify'd.
Dull primitive fools of old, who would be good,
Who would by virtue reach the blest abode !
Far different are the ways found out of late;
Which mortals to that happy place translate.
Rebellion, Treason, Murder, Massacre,
The chief ingredients now of Saintship are,
And Tyburn only stocks the Calendar.*

You may perceive that the first five lines here quoted, partly allude to the various cases of conscience resolved by the Jesuits, in their moral tracts, a cursory perusal of which will convince any sober person, that there never was a set of men on earth, to whom the Prince of darkness is so much indebted as to these

these Casuists, who have taken at least as ~~much~~ pains to people the infernal regions as any of his invisible agents. The following lines refer to those incendiaries, executed here, in the reigns of Queen Elizabeth and King James I. whom the Society venerate as Martyrs. In short, tho' the Jesuits sometimes pretend, that the monstrous cases proposed by them, especially with regard to Princes, are merely speculative, or at most but as guides to Confessors, yet experience has shewn, both at home and abroad, how well disposed they are to take shorter methods, when their interest requires, that the Theory should be reduced to Practice. We know what kind of Martyrs they have had among us; and some there are, I am well assured, now in England, such thorough-paced Jesuits, so desperately bold, and who speak in such terms of that horrid plot of the 5th of November, that they would make little scruple of earning martyrdom on the same account, could a cellar under the Parliament-house be so easily hired as formerly; for as to another *Guy Faux*, how many, who have gone through their *spiritual exercises*, might be found, who would enter the gloomy vault with a lighted match and dark lanthorn, no less courageously than that intrepid Hero? The Jesuits, it is allowed, have done great matters this way, merely by the force of their writings and discourses; but as they are an impatient restless sort of men, and the work sometimes advances too slowly by such methods, it has been often found expedient to
come

come to the main point at once. It requires no great skill in Casuistry to demonstrate, that a few barrels of gun-powder, a blunderbuss, a knife, or a dose of poison, properly applied, may, on certain occasions, prove more effectual than fifty cart-loads of Papal Bulls and Casuistical Divinity.

Tho' I have already said so much on the present subject, that any farther remarks may be thought superfluous, yet, before I take my leave, I shall trouble you with one more letter concerning this infamous Fraternity, whose maxims, whether seen in a religious, moral, or political view, are so destructive to the happiness of mankind. I am, &c.

L E T T E R XXXVI.

S I R,

ANY one may easily know what Popery is; but none, except a Jesuit, can tell what Jesuitism is: however, we know enough of it, to be convinced, that nothing was ever so well calculated to drive all sense of moral honesty out of the world: It may be called the corruption of Popery, as this undoubtedly is of Christianity; it comprehends all the impious dogmata both of ancient and modern *Freethinkers* and *Free-Livers*; from whence you may judge, what an hideous monster it must be.

When we consider what pains the Jesuits have taken to propagate those maxims, which

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not

not only tend to debauch the mind, but serve to justify every kind of villainy; that they have been no less fertile at inventing new crimes, no less subtil at finding out reasons for palliating or excusing their enormity, than audacious in giving such scope to our passions, as amounts to a full liberty of committing them, how much more justly is the character given of the Portuguese Jews, applicable to the Society of Jesus. That you may see how exactly it fits them, let us repeat what the Satirical Reviewer says of that odious race, only changing the names. — “A Jesuit, considered as a Jesuit, must be the abhorred of all mankind. Now as the whole system of Popery is justly deemed the loathsome outcast of Christianity, so Jesuitism is the most offensive dregs of Popery itself. The Jesuits are a set of prevaricating wretches, who live in an eternal disposition to deceive both earth and heaven.” — The prevarications charged on the Jews of Portugal, are all involuntary, and owing to their dread of the stake: whereas those of the Jesuits are wholly owing to malicious wantonness, to a professed abhorrence of virtue, and to a thorough deliberate contempt of religion. Their avowed doctrines concerning *Probability*, *Equivocation*, and *Mental Reservation*, serve to countenance the blackest crimes, to justify the most horrid perjuries, and are an open mockery both of God and man.

It may indeed be objected, that there are wicked men of all denominations. But what Sect is there, except that which distinguishes itself by the venerable name of Jesus, which

openly

openly and avowedly teaches wickedness? If immorality abounds among us, as every serious Christian acknowledges and bewails, our Divines, tho' liable to the same frailties with other men, always call things by their proper names, and never offer to palliate their enormity, much less to excuse and justify their practice with scholastic subtleties and endless distinctions. They tell their auditors at least, in the plainest terms, that the wrath of God is due to such offences, and that nothing will avert his judgments but sincere repentance and a change of life and manners. Whether the Jesuits act in this manner, let their printed books witness, wherein such a system of Ethics is offered to the world, as may be compared to a luscious draught of poison, which, whilst it delights the palate with its sweetness, conveys certain death. Thus they lull on their blinded followers in the paths of error and destruction; and tho' we are so clearly taught in the Gospel, that the way to Heaven is rugged and narrow, and our salvation to be worked out with fear trembling, these Casuists, by their deluding sorceries, have made the road appear so smooth and wide, and the important business of so little concern, that any man, if such Guides are to be trusted, may easily enter the mansions of the blest, without one moral or Christian virtue.

That human nature is extremely degenerated, and that every man carries within himself the source of his irregular affections, is a truth, which, however controverted by some, we must all be convinced of, by our own experience,

perience: This *fames peccati*, or domestic enemy, and therefore the most dangerous we have (to say nothing of outward allurements), incessantly prompts and solicits to such excesses as are repugnant to the sober dictates of reason. The design of education and religion undoubtedly is, to teach us how to make a right estimate of things, to keep our passions within their due limits, and to shew us the irreparable folly of preferring a present momentary gratification to our future and eternal interest. Is it possible there should be such profligates, even among the Christian Priesthood, who have done, and still do, their utmost endeavours to frustrate so noble a design? Too sad a truth it is, that such there are to be found among the Jesuits, on whom the heavy charge falls with such redoubled weight, that more wicked and *atheistical* maxims may be drawn from their writings, than from the most impure and impious doctrines of the Epicureans and Gnostics. The maxims taught by the Society in general, may well be called *atheistical*, as they so evidently countenance *practical Atheism* at least, by utterly destroying the influence of religion, and encouraging men to live so dissolutely, as if there were no God at all. In a word, he that expects to learn Morality in the school of the Jesuits, might as well go to learn honesty in Newgate, or chastity in Sodom.

Any one, who has examined but a small part of their Casuistry, would be apt to think, that they had entered into a league with the powers of darkness, to contribute, so far as in them

them lay, to the perversion and ruin of souls. These malignant spirits well know, that those innate corruptions, which prompt the human race to evil, do not take the same bias in every individual; the experience of near six thousand years had taught them, that one favorite lust predominates; and is peculiar to each person, and that not only our age, constitution, and manner of living, but even our very profession, have their distinguishing passions: animated by this knowledge, which so greatly facilitates their work, they watch our unguarded hours, and being so well acquainted with our various dispositions, neglect no opportunity of attacking us on that side where they are sure to find least resistance. The Jesuits, in like manner, attend the motions of their Penitents and Consultants, that is, of such as come to confess their sins, or to ask advice, with a firm resolution of never forsaking the one, or following the other, except it be agreeable to their own inclinations. The generality among them, who have the direction of consciences, know so well how to turn and manage them, that Satan seems to have no other employ but to look on: these Casuists, he finds, are equally subtil, and little less malignant than himself, or any of his invisible agents; and that, they advise, on all occasions, not what is fittest to be done, but what will be the most pleasing *, for the present, be the consequence ever so fatal.

* The admired Escobar, Trac. i. exam. 8. c. i. n. 4. lays it down as a maxim. *Consulatur cujusunque complexio.*

It would be matter of the highest mockery to tell these men, that 'tis the indispensable duty of one who has taken on him the office of a spiritual guide, to do his utmost to explore the latent maladies of the soul, and to administer such remedies as the Gospel prescribes, though ever so bitter or unpalatable, since these are the only ones, which can produce a radical cure. They are too well acquainted with mankind, not to know, that, were they to take this old-fashioned method, their Confessionals would not be so crowded as they are. As self-complacency is the most bewitching, as well as most permanent of all human foibles, 'tis an established rule with them, never to send any one away discontented with himself. They would look on him as a wretched Quack indeed, who, when he sells a Nostrum, which most infallibly encrease the disorder, and perhaps may kill the patient, has not ability enough to render it grateful to the palate.

Can it be reasonably expected, that a Jesuit, who has been thoroughly initiated into the mysteries of his Society, (and none but such are permitted to hear confessions or resolve cases of conscience) should so far forget himself, as to tell a Thief that restitution is absolutely necessary, to preach up humility and self-denial to the proud, ambitious, and vain-glorious, to talk of forgiving injuries to the blood-thirsty and revengeful, of sobriety and temperance to the Drunkard and the Glutton, or to hint to the lewd Debauchee, that *whoremongers and adulterers God will judge*? No, Sir, a Jesuit is too

too well bred to talk to people in such unpolite terms. Turn over a few of their moral tracts, and you will soon be convinced, that not one of the consultants here enumerated, or any other, whatever his case may be, will hear a single word, on these occasions, that can make him less in love with himself, or less fond of his criminal indulgences, than he was, before he discharged his conscience into the gentle Casuist's ear.

The Confessor may indeed sometimes intimate to his Penitent, for mere form's sake, that such a practice is a sin, when simply considered in itself; but then he fails not to add, by way of consolation, that, in such and such circumstances, (which always happen to be the very identical case of the present Consultant) the nature of this same sin is so entirely altered, as to lose all its malignity. The ghostly Charlatans have a thousand anodines and soporifics always in store, to hush the loudest clamors, and to assuage the sharpest pangs of a troubled conscience, at least for the present: They so exquisitely temper, and so artfully administer the stupifying dose, that the hardened profligate is, in a manner, persuaded into an opinion of his own innocence, and every scruple vanishes with these comfortable assurances. However circumstanced or aggravating the crime may be, and whatever disposition the soul is in, *Absolution*, like some magic charm, produces the same powerful effect, and always makes clear work. In fine, according to the remark of a great

Casulist, Divinity has been so much improved of late, that every kind of pollution is now much easier wiped off than it was at first contracted.

How greatly are mankind indebted to these sagacious and charitable Fathers, who have not only found out the invaluable secret of uniting two things together, which, till Jesuitism made its appearance in the world, were deemed, by Christians of every denomination, utterly incompatible, but have communicated their discoveries with such exactness, that, by the new paths they have struck out, and the kind directions given to every timorous or ignorant traveller, any man, if he dare trust his soul to their guidance, may indulge his appetite in the most criminal pleasures here, without disqualifying himself for the joys to come! A *Gerard*, nay, even an H—n, may, according to their new Divinity, flatter themselves with the hopes of enjoying the beatific vision, no less than the primitive martyrs and confessors. In a word, they have not only made the broad and flowery paths of vice more spacious and charming, and adorned every avenue with a thousand embellishments and allurements, but so excessively widened the strait gate, so smoothed and enlarged the narrow road, which leads to eternal life, that the vilest miscreant existing need not fear getting in among the croud *.

The Society, as Father *Petau* well observes,

* See Escobar, Theolog. Moral. tom. 1. lib. 2. n. 23. and Proleg. tom. 1. c. 3. n. 13.

by this universal condescension to human frailties, embrace the whole world, gently leading men of all complexions to their own happiness, by those very methods, which, according to all other Moralists, not even the Pagan excepted, seem most likely to produce a quite contrary effect; that is, by complying with their corrupt inclinations. How widely different are the maxims of this new Gospel from those of the old! How sour and uncomplaisant the ancient apostles, when compared to the modern! How hard is it, says the divine author of the one, for a rich, or worldly-minded man to enter the kingdom of Heaven! How hard, say the authors of the other, for such a man to be excluded from it! Rejoice, ye Libertines, such of you, I mean, as have not yet absolutely laid aside all thoughts of another world, since it appears from the Jesuits' system, that 'tis now much harder to be damn'd than once it was to be saved.

It has been often alleged, in vindication of the Society, that these are only the extravagant sentiments of some few among them, and therefore not to be charged on the whole order. Now it ought to be recollected here, that, supposing this to be really the case, the general charge would, notwithstanding, hold good; since no book can be published by a Jesuit, without the previous licence and approbation of his Superiors: consequently, tho' every particular maxim, which gives offence to virtue and religion, may not be expressly maintained by every individual, yet, as every one of them have been at least tacitly approved, the greater
part

part openly defended, and none ever censured by the Society, they must all necessarily be looked upon as the general sentiments of the whole body. But the truth is, the licentious writers here taken notice of, are not so few as some may imagine; there are above five hundred authors of the same stamp*, who are held by the Jesuits, wheresoever dispersed, in the highest veneration, and every one of those doctrines, which have rendered the Society so infamous from its first institution, are still taught in their schools, still recommended to practice, and still continue to propagate impiety and libertinism as much as ever. That this is no calumny, let their late proceedings in France, let what has lately happened in Portugal, let their late conduct, with respect to Mr. Arnold, witness.

As to the six letters from an old Jesuit to a young Student, which I sent you inclosed in one of my former, and have so often referred to, they contain but a small part of Jesuitism; yet this small specimen, I apprehend, will sufficiently convince you, that the system they have so well improved, on the plan of their predecessors, the Roman Canonists, is no less repugnant to the light of nature than to that of Christianity: and tho' nothing is deemed more justifiable by them, than lying and flandering, in order to blacken the character of

* The Society, among other libraries in their possession at Rome, have one apart, containing some thousand volumes wholly composed by Jesuits, the greater part of which consist of nothing else but their *Moral Divinity* and of their

their antagonists, yet cannot they complain that the same unlawful weapons are here made use of, since no testimony but their own is produced against them: nor indeed was it necessary to produce any other; for, notwithstanding the many severe things, which have been objected by others, both to their principles and practices, none, as I before remarked, have painted them in fouler colors than they have painted themselves.

The hideous picture of these men has been long held out to public view, and none have taken such pains as those for whom it was drawn, to let the world know, how exactly it resembles them; nay, so great has been their anxiety to remain with the glory of being reputed the sole corrupters of mankind, that the copy, as ugly and deformed as it is represented, seems far short of the original. They not only defend their old maxims, with such explanations and improvements as none but the great enemy of souls could have suggested, but are daily and hourly inventing new ones, equally destructive to the happiness of mankind; and those Heroes among them, who, in the opinion of all honest men, richly merited a gibbet, if they are not yet fainter by the Catholic church, are at least canonized by their own brethren, so far as striking portraits of their martyrdoms, pompous inscriptions, and labored panegyrics, could do it*; which evinces to a demonstration, how much

* Enough of this may be seen at *St. Omer's*, with respect to the English Jesuits here executed. How highly *Quintus* and

much their conduct is approved by the preference, and how ready these are to tread in their steps. Jesuits, in fine, dread nothing else but the effects of human justice, and manage their affairs with such exquisite cunning, as seldom to feel its weight, tho' they so frequently deserve it. As to the mere reproaches of the world, which they have so long and justly incurred, they defy them as much as they do those of their own consciences, and the threatenings of God Almighty.

It has been long ago predicted, that this accursed Fraternity would end like the *Knights Templars*, who, tho' almost equal to the Jesuits in pride and luxury, fell infinitely short of them in subtilty and malice : their hypocrisy had been sufficiently exposed in every country, except Spain and Portugal ; but even there it now appears in its proper colors ; so that the world begins to flatter itself with the hopes of seeing the order exterminated, at least in Europe. The latter kingdom is happily got rid of this pest ; and the former would have cause to rejoice, had it taken the same vigorous measures. The Society has indeed contributed to the grandeur of the Spanish Monarchy, but was it not always with a view of exalting its own ? This is universally acknowledged, and the tricks of

and others of his stamp have been extolled by the French Jesuits, is well known, and *Malagrida*, in all probability, will be no less exalted by his brethren of Spain and Portugal. Certainly this man deserves an higher rank in their calendar than *Mariana* himself, since he dared to put in practice a doctrine which the other only wrote in defence of, that is, the lawfulness of murdering Kings.

these

these men are no less visible to the Catholic Court than to that of Lisbon. Yet, whatever motive it be owing to, the vipers are still suffered to prey on the vitals of their country, to cheat the dying with pious frauds, to debauch the morals of the living, and to bring an odium on the Gospel itself by their infamous traffic and insatiable avarice.

How happy would it have been for France and Venice *, from whence the whole Society were

* It appears from some late steps taken by the Senate of Venice, particularly in prohibiting the Jesuits in their dominions from admitting any more Novices for the future, that they are determined to rid themselves by degrees of a Society, which has been a perpetual plague to the State, from its first establishment. What fresh provocations induced that wise Republic to come to such a resolution, are not yet divulged : but those who have read the history of the quarrel between the Venetians and Pope Paul V. and what hand the Jesuits had in fomenting it, as well as other later disputes, will easily believe, that the senate could have justified their conduct, had they taken much more violent measures. The Jesuits, on that occasion, did their utmost endeavors to excite all Europe against their country, and the court of Rome was so ill-advised as to lay it under an *Interdict*, which ended as gloriously for the Republic, as to the Pope's shame and confusion. Necessity indeed has obliged these Incendiaries, since their re-admission, to act with somewhat more caution ; yet are there not wanting instances of their seditious and turbulent behaviour in succeeding times. As to the present decree against them, 'tis not improbable that the Senate had taken umbrage at the discovery of some dark intrigues carrying on, in favor of their exiled brethren of Portugal, and especially at their harbouring some of the principal criminals who had fled from justice. Be this as it will, 'tis evident enough, that, whatever the Venetian Senate has determined, with regard to this pestilent Tribe, the courts of Rome and Madrid are resolved to support them at all events ; and tho' 'tis so long since

were banished, as corrupters of Youth; and fomenters of rebellion, had they persisted in the resolution of never permitting their re-establishment! And, let me add, what a signal blessing would it be to Britain, could the Legislature find out some method to prevent the spreading of their baleful influence among us, which our forefathers had so much cause to rue, and their children, yet unborn, may feel the dreadful effects of! Should Providence, as a punishment for our sins, permit their continuance in this Island, 'tis to be hoped, that our Youth at least will be taken out of their hands. Men may possibly discover the horrid tendency of

since we have heard of Interdicts, that many are of opinion, no Pontiff will ever venture again on such an expedient, yet, at the same time, it ought to be considered, that, as there is infinitely more bigotry and blind obedience to the Holy See in Portugal than in Venice, so an attempt of this kind would naturally produce much greater disorders in the former than the latter; nay, some are very apprehensive, that the present rupture between the courts of Rome and Lisbon may be so artfully fomented by jesuitical agents, as to induce the Portuguese to look on their Sovereign as little better than a Heretic; the very notion of which, among such a people, may produce no less fatal consequences than it formerly did in France. But supposing spiritual arms alone should prove too weak, what may they not effect, when assisted by the temporal? The *last reason of Kings* may not only prevail on Portugal to restore the Society it has banished, but even to submit to the old yoke which Spain once imposed on it; and it may, I presume, be rationally inferred, without pretending to a spirit of prophecy, that the latter event will be the consequence of the former. For if the Portuguese Jesuits were so instrumental towards enslaving their country, when they had no other inducement but their own interest, what lengths must such men be now capable of, when they have the additional motive of revenge to spur them on?

their

their maxims, and guard against the infernal sophistry: but how shall children be able to do this? What influence must the lessons of such Masters have on their tender minds, incapable of discerning the fallacy of jesuitical distinctions, and wholly trusting to the wisdom and honesty of their guides! Such early impressions of Vice must not only corrupt the present generation, but lay the seeds of infection for that which is to come, and may at length spread so general a contagion, that few or none will be left to keep virtue in countenance.

To conclude, if the progress of Popery alone be alarming enough in all conscience, what must it be, when united with *Jesuitism*? Popery, amidst all its errors and superstitions, pretends at least to discourage vice, by insignificant penances here, and the fiction of *purging* fires hereafter. Jesuitism has removed even these feeble barriers, and given unbounded scope to every irregular sally of the human heart, *which is deceitful above all things*, by furnishing the libertine with such specious reasons as may induce him to sin on, with a quiet conscience, in spite of his own conviction. In fine, if both our civil and religious liberties must fall a sacrifice, as they certainly will, should Popery ever get the ascendant, let us at least retain so much regard to virtue and common decency, as not to confess our sins to Jesuits, who have made the laws of Nature as little binding as those of the Gospel. Is it not misfortune enough to be

Papists,

Papists, but we must be *Jesuited Papists*, that is, not only without true Religion, but without Moral Honesty; a nation of Idolaters, on the one hand; and of libertines and profligates, on the other?

: I shall trespass no longer on your patience, except to beg pardon for such inaccuracies or needless repetitions, which through hurry or inadvertency, I may have been led into. I had no other view, in taking this trouble, but to plead the cause of Truth, and to undeceive my countrymen, such of them at least who have not yet been drawn into the snare, or are not wholly under the influence of those wicked Directors; for, as to the Directors themselves, and those already perverted by them, even Charity itself, *which hopeth all things*, has little reason to expect a reformation in men of such principles. I sincerely wish you health and happiness, and am, on all occasions,

SIR,

Your faithful humble Servant,

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F I N I S.

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